



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

Library
of the
University of Wisconsin

THE volumes of the Humanistic Series are published by authority of the Board of Regents of the University of Michigan. The contributors are chiefly, but not exclusively, members of the faculties or graduates of the University. The expense is borne in part by gifts, in part by appropriations of the Board of Regents. A list of the volumes thus far published or arranged is given at the end of this volume.

University of Michigan Studies

HUMANISTIC SERIES

VOLUME IX

**THE NEW TESTAMENT MANUSCRIPTS
IN THE FREER COLLECTION**



THE MACMILLAN COMPANY

NEW YORK • BOSTON • CHICAGO
DALLAS • SAN FRANCISCO

MACMILLAN & CO., LIMITED

LONDON • BOMBAY • CALCUTTA
MELBOURNE

THE MACMILLAN CO. OF CANADA, Ltd.
TORONTO

THE NEW TESTAMENT MANUSCRIPTS

IN THE FREER COLLECTION

PART I

THE WASHINGTON MANUSCRIPT OF THE FOUR GOSPELS

BY

HENRY A. SANDERS

UNIVERSITY OF MICHIGAN

New York

THE MACMILLAN COMPANY

1912

All rights reserved

**COPYRIGHT,
BY HENRY A. SANDERS.**

**Norwood Press
J. B. Cushing Co. — Berwick & Smith Co.
Norwood, Mass., U.S.A.**

296271

OCT 15 1925

CBUD

+W27

F

YSA5

PREFACE

OVER two years have elapsed since the publication of the first of the Biblical mss in the Freer Collection, though it was then hoped that the remaining mss would appear with less delay. My excuse is the great importance of the ms of the Gospels now published and the difficulty of gathering parallels to its remarkable readings so as to put a proper estimate and interpretation on the ms. Furthermore the great importance of the early Versions was soon discovered and necessitated a working knowledge of Syriac, Coptic, and Gothic. For Armenian and Ethiopic I have had to rely on secondary sources. It is hardly necessary to state that the admirable editions of the Old Syriac Gospels by Burkitt and of the Bohairic and Sahidic by Horner were of the utmost assistance.

In gathering the parallels to the special readings shown in the various lists the main object was to learn the degree of relationship to other mss. Absolute completeness was therefore not necessary, nor was it attainable with the books accessible to me. In many cases reasons of space prevented printing all the parallels gathered; thus the conclusions are based on somewhat fuller material than is given the reader. On the other hand some parallels were inserted in proof, which had not been considered in the summaries.

I am under obligation to so many Biblical scholars that space will hardly permit the mention of all here; yet without belittling the assistance received from others, I wish to give special thanks to Professors Caspar René Gregory, Kirsopp Lake, and William H. Worrell, Dr. J. Rendel Harris, Sir Frederick Kenyon, and Mr. Herman C. Hoskier. To Mr. Hoskier I am also indebted for many suggestions and additions made in reading the proof, as well as for the loan of valuable books not elsewhere accessible to me. The libraries of Harvard University, Oberlin College, Hartford

Theological Seminary, and the Theological Department of the University of Chicago have been most kind in the loan of books and in granting special privileges for work. My most earnest thanks are likewise extended to Mr. Charles L. Freer for his interest in the work and his generous support of the publication.

HENRY A. SANDERS.

ANN ARBOR, MICHIGAN,
November 22, 1912.

CONTENTS

	PAGE
I. HISTORY OF THE MANUSCRIPT	I
II. PALAEOGRAPHY :	
1. Parchment, quires, ruling, writing	5
2. Abbreviations	8
3. Punctuation	12
4. Paragraphs	15
5. Diacritical and other marks	18
6. Spelling, grammatical forms, scribal errors	19
III. CONTENTS :	
1. Order, omissions, crowded writing	27
2. Corrections	28
(1) First hand	28
(2) Second hand	31
(3) Third hand	36
(4) Other hands	37
IV. THE PROBLEM OF THE TEXT:	41
1. Matthew	46
2. Mark	63
(a) Mark 1 - 5, 30	64
(b) Mark 5, 30 to end	73
3. Luke	87
(a) Luke 1 - 8, 12	88
(b) Luke 8, 13 to end	96
4. John 5, 12 to end	113
5. The first quire of John	128
6. Summary	133
V. DATE	135
VI. THE TEXT OF W AND THE EARLY CHURCH FATHERS:	
1. W and Clement of Alexandria	140
2. W and Origen	140
3. W and other early Fathers	141
VII. COLLATION :	
1. Secundum Matthaeum	145
2. Secundum Ioannem	166
3. Secundum Lucam	192
4. Secundum Marcum	218

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΡΚΟΝ

ΑΡΧΗ ΤΟΥ ΕΥΑΓΓΕΛΙΟΥ ΤΟΥ ΧΥΥΙΟΥ ΚΥΡΙΟΥ
 ΓΡΑΠΤΑ ΕΝ ΤΟΙΣ ΕΡΧΟΜΕΝΟΙΣ ΑΛΛΟΙΣ ΕΚ ΜΕΛ
 ΠΟΤΕ ΑΛΙΩΤΟΝ ΚΑΤΕΛΟΝ ΜΟΥ ΚΡΟΙΡΟΝ
 ΠΟΥΣΟΥ ΟΣΚΑΤΑΣΚΕΥΑΣΕΝ ΤΗΝ ΚΑΘΟΛΟΝ
 ΦΩΝΗ ΒΩΝΤΟΣ ΕΝ ΤΗ ΕΡΗΜΩ ΒΤΑ ΜΑΡΚΑ
 ΤΕ ΤΗΝ ΟΔΟΝ ΚΥ ΕΥΘΕΙΑΣ ΠΡΟΕΙΤΑΙ ΤΑ ΕΣΤΙ
 ΒΟΥΣ ΑΥΤΟΥ ΠΑΣΑ ΦΑΡΑΓΞ ΠΛΗΡΩΘΗΝΕ
 ΤΑΙ ΚΑΙ ΠΑΝΟΡΟΣΚΑΙ ΒΟΥΝΕΣ ΤΑ ΠΛΗΡΩΝ
 ΕΤΑΙ ΚΑΙ ΕΣΤΑΙ ΠΑΝΤΑ ΤΑ ΚΟΛΙΔΕΙΣ ΕΥ
 ΘΕΙΑΝ ΚΑΙ ΤΡΑΧΗΛΕΙΣ ΠΕΔΙΟΝ ΚΑΙ ΟΦΘΗ
 ΣΕΤΑΙ Η ΔΟΞΑ ΚΥ ΚΑΙ ΟΥ ΕΤΑΙ ΤΑ ΕΣΤΑΙ ΤΟ
 ΣΩΤΗΡΙΟΝ ΤΟΥ ΘΥ ΟΤΙ ΚΕ ΕΛΛΗΝΕΣ ΦΩΝΗ
 ΛΕΓΟΝΤΟΣ ΒΟΗΣΕΝ ΚΑΙ ΕΠΑΤΙΒΟΝ ΟΤΙ
 ΠΑΣΑ ΣΑΡΞ ΧΟΡΤΟΣ ΚΑΙ ΠΑΣΑ Η ΔΟΞΑ ΑΥΤΗΣ
 ΩΣ ΑΝΘΡΩΠΟΥ ΕΞΗΡΑΝΘΗ ΧΟΡΤΟΣ ΚΑΙ
 ΤΟ ΚΛΗΡΟΣ ΕΞΕΠΡΕΣΕΝ ΤΟ ΕΡΗΜΑ ΚΥ ΜΕΝΕΙ
 ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΚΑΙ ΕΓΕΝΕΤΑΙ ΙΩΑΝΝΗΣ
 ΒΑΠΤΙΖΩΝ ΕΝ ΤΗ ΕΡΗΜΩ ΚΑΙ ΚΗΡΥΣΣΩ
 ΒΑΠΤΙΣΜΑ ΜΕΤΑΝΟΙΑΣ ΕΙΣ ΑΦΕΣΙΝ ΑΜΑΡ
 ΤΙΩΝ ΚΑΙ ΕΞΗΡΕΥΕΤΟ ΠΡΟΣ ΑΥΤΟΝ ΠΛ
 ΕΛΗΘΥΣ ΑΛΛΗΛΩΡΑ ΚΑΙ Ο ΠΕΡΟΣ ΟΛΥΜΕΤΑΙ
 ΚΑΙ ΕΒΑΠΤΙΖΟΝΤΟ ΠΑΝΤΕΣ ΕΝ ΤΩ ΙΟΡΔΑ
 ΝΗ ΥΠΛΑΥΤΟΥ ΕΞΟΜΟΛΟΓΟΥΜΕΝΟΙ ΤΑ ΑΜΑΡ
 ΤΙΑ ΑΥΤΩΝ ΗΝ ΔΕ ΙΩΑΝΝΗΣ ΕΝ ΔΕΥ
 ΜΕΝΟΣ ΤΡΙΧΑΣ ΚΑΜΗΛΟΥ ΚΑΙ ΖΩΗΝ ΗΝ ΔΕ
 ΕΧΕΤΑΙ ΜΕΤΕΡΗ ΤΗΝ ΟΣ ΦΥΝΑΥΤΟΥ
 ΚΑΙ ΗΝ ΔΕ ΘΩΝΑ ΚΡΙΔΑΣ ΚΑΙ ΜΕΛΙΑ ΤΡΙΩΝ
 ΚΑΙ ΕΚΗΡΥΞΕ ΕΝ ΛΕΓΩΝ ΕΡΧΕΤΑΙ ΙΟΝ ΧΥΡΟ
 ΤΕΡΟΣ ΜΟΥ Ο ΠΙΣΜΟΥ ΘΥΟΥ ΚΕΙΜΒΕΙ ΚΑ
 ΝΟΣ ΚΥ ΤΑΣΧΥΣΑΤΟΝ ΙΜΑΝΤΑ ΤΟΥ ΧΥΠΟ

I. HISTORY OF THE MANUSCRIPT

THE Washington ms of the Gospels (Greek ms III in the Freer collection, Detroit, Michigan) will eventually be transferred to the Smithsonian Institution in Washington, D. C., where it will be placed with the other collections in the gallery to be erected by Mr. Charles L. Freer. Gregory has named it W in his list (*Die griechischen Handschriften des Neuen Testaments*, Leipzig, 1908), and I shall use that designation for it in the following pages. It has the number ϵ 014 in von Soden's list. A complete facsimile edition of the ms is published simultaneously with this volume under the title: *Facsimile of the Washington Manuscript of the Four Gospels in the Freer Collection*, University of Michigan, 1912.¹

The story of the purchase of these famous Biblical mss has already been told² and I shall merely summarize it here. The four mss³ were bought by Mr. Freer of an Arab dealer named Ali in Gizeh, near Cairo, on December 19th, 1906. I saw them for the first time and recognized their value in October, 1907. It was at once determined not only to publish the mss in full, but also to make a most diligent search for the missing portions and related finds, as well as for the original resting-place of the mss.

The only hint as to origin or former owner found in the mss themselves is the prayer for a certain Timothy in the subscription to Mark, p. 372 in the Facsimile.⁴ I have already given my reasons² for connecting this with the Church of Timothy in the Monastery of the Vinedresser, which was located near the third pyramid (Abu Salih's Churches and Monasteries of Egypt, trans.

¹ Cited as Facsimile.

² Cf. *University of Michigan Studies, Humanistic Series*, vol. VIII, p. 1, where the earlier literature is also given.

³ I, Deuteronomy and Joshua; II, Psalms; III, Gospels; IV, Fragments of the Epistles of Paul.

⁴ Cf. *Biblical World*, vol. 31, no. 2, Fig. 1; *Amer. Jour. Arch.*, vol. 13, pl. 3.

by Evetts and Butler, p. 190), but an outline of the previous argument with some additions may not be out of place here. The subscription in fifth-century semi-cursive hands reads:

✠ χριστε αγιε συ μετα του δουλο(υ σου τιμοθεου ✠)
και παντων των αυτου ✠

"Holy Christ, be thou with thy servant Timothy and all of his." With this as a whole we may compare the repeated notices by the scribe in MS ε 376 of von Soden (Gregory 579), of which the parallel portion is *την δουλην σου Ολυμπιαν . . . και παντος του λαου αυτης*. The reference is plainly to an abbess at whose order the MS was written, as von Soden, *Schriften des N. T.*, vol. 1, p. 179, notes. Therefore, if Timothy assumed the whole of our subscription when he inserted his name, it would seem that he was head of the monastery. A number of subscriptions, cited by von Soden in his list of MSS, show that it was common to indicate that MSS belonged to church officials, monasteries, or other owners; cf. MSS α 150, ε 178, ε 1036, ε 210, ε 2015, δ 304, δ 261, δ 411, δ 453, A 605. Also prayers for writer or owner appear, as ε 135 *κυριε βοηθει τω σω δουλω Γεωργιω πρεσβυτερω*; cf. also ε 1145, α 103, O 21. In our subscription the matter is made more complex by the changes and additions. The second line is by a different hand and in brown ink of a slightly lighter tinge than the first line, though that is lighter than any other writing in the MS. The words in parentheses are in jet black ink, like that used in the lectionary note on p. 35 of the Washington MS of Deuteronomy and Joshua, and they stand on an erasure; in fact a double erasure is plainly indicated for all the letters except *ου* of *σου*. It is clear that the second hand did not write *σου*, yet it was a word differing by the first letter only, so presumably *του*. The length of the erasure, reaching over the sign ✠, shows that the second had a longer name or other words. There was room for at least fourteen letters in the place of the eleven of the third hand. We may compare the subscription in von Soden's ε 1222: *υπερ μνημης και αφεσεως των αμαρτιων του δουλου του θεου Ιωαννου μοναχου . . .* The reading *του θεου* for the second hand in our subscription is rendered a little more probable by the erasure of a long-tailed letter where the final *υ* would have stood. As the second line was added by this writer, it seems sure that he at least was

the head of a monastery or some other church union. Of the first hand of the subscription we know still less. Manifestly neither *του* nor *σου* could have been original, as the *ου*, though belonging to both second and third hands, stands on an erasure. From the remnant *χριστε αγιε συ μετα του δουλου . . .* we cannot hope to establish much in regard to the earliest owner, who attached his name to the ms, though we may hazard the guess that the feminine article stood in the place of the later *του* and *σου*, and that the writer characterized himself as the servant of a monastery, or a church, or a female saint. The difference in writing shows that it was not the scribe of the ms who added the first subscription. Thus we have to do with owners of the ms, of whom the first two belonged to the fifth century and the third to the sixth, if we may judge from the similarity of ink noted above. The infrequency of notes in black ink in all four of the mss indicates that the owners no longer used Greek readily.

We shall see later that the writing of our ms is rather closely related to the Enoch fragment found at Akhmîm in 1886, but that is the only evidence thus far found to support the first statement of the dealer, that the mss came from Akhmîm. The text of W, to be sure, shows some affiliations with the Sahidic Version, but far more with the Old Latin and Syriac, while scribal errors point rather to Bohairic than to Sahidic influence. The dealer long since acknowledged that his statement about buying the mss in Akhmîm was made merely to mislead. Through him Mr. Freer has been able to get in touch with the supposed finders, and various other purchases have been made of articles which are said to have come from the same ruined monastery, and which are entirely consistent with such an explanation. Of these I may mention a diminutive Coptic Psalter of the fifth or sixth century; a badly decayed cluster of parchment leaves with Coptic writing, out of which fragments of five or six different mss, all diminutive, have been secured, notably a Psalter of the fourth (?) century; a single leaf of a Greek ms of an unknown church writer (Slavonic uncial of the eighth or ninth century); a small holder or seat having a curved top of wood inlaid with ivory, a fine piece of work, but badly decayed. The Copts were famous for their skill in ivory inlaying; compare the ivory inlaid book-chest of the White Monastery, mentioned by Abu Salih, *op. cit.*, p. 239. While I am not as yet allowed to publish the exact spot where the mss

were found, the statements made by the finders fix it definitely and are consistent with the evidence gathered. The place would be a likely refuge for monks from the ruined Monastery of the Vinedresser, and diggers finding mss there would naturally take them to Gizeh for sale.

II. PALAEOGRAPHY

I. PARCHMENT, QUIRES, RULING, AND WRITING

THE MS is written on parchment of medium thickness and excellent quality, but it has suffered exceedingly from age, wear, and exposure. When first examined the leaves were very brittle, especially on the edges; this condition was doubtless due to their having been so dried and baked by sand and sun for many years. The ms has gained in strength and pliability since it has been kept in a place where changes in temperature and moisture are guarded against, and it can now be used without damage, if handled with care. The presence of thick board covers¹ prevented the decay from affecting anything except the edges of the leaves, so the text is everywhere legible.

The parchment is mostly sheepskin and has yellowed badly with age; yet in spite of this it is still rather transparent, so that the writing on the opposite side of the leaf is often visible. Some goatskin leaves occur, but they are usually hard to distinguish positively. In general it may be said that the flesh side of the goatskin leaves is whiter, and thus the difference in color between the two sides is greater. I have succeeded in seeing in a dozen or more leaves the branching veins characteristic of goatskin. Rough spots showing the hair roots sometimes occur, but only very rarely extend into the written portion of the page. The spots are smaller and nearer together in the goatskin leaves. A few weak spots and holes were mended by pasting on thin pieces of parchment; a good example may be seen on p. 337 of the Facsimile.

In the first quire² of John the parchment is all of sheepskin and seems to be of a somewhat different character. It is regularly a little thicker, but more worn and decayed. The flesh side of the parchment is as white as in the rest of the ms, but the skin side has yellowed more. In all of these respects, as well as in having

¹ For a description of the painted covers, see Professor Morey's section of the introduction to the Facsimile.

² This quire was written by a different scribe and at a different time, cf. pp. 8; 38; 135.

a slightly stronger odor, the parchment of this quire resembles that of the Greek Psalter in the Freer collection. A bit of wool, found between pp. 22 and 23, was probably a book mark.

The parchment varies in thickness from .05 to .20 mm., but the instances of extreme thickness or thinness are very rare. The general run of the leaves vary between .08 and .16 mm.; the average is .13 mm. The thinnest specimens seem to be goatskin. In the first quire of John the thickness varies from .13 to .20 mm.; the average is .16 mm. The largest leaves are eight and one-fourth inches in height by five and eleven-sixteenths inches in width (21 by 14.5 cm.), while the smallest measure eight by five and one-eighth inches (20.5 by 13 cm.); the common size is eight and three-sixteenths by five and five-eighths inches (20.8 by 14.3 cm.). The leaves of the first quire of John are all of the largest size, though the edges seem to show more loss by wear and decay.

There are at present 187 leaves or 374 pages, of which 372 are written. There are two blank pages at the end of John. The ms is divided into 26 quires, which had originally the quire numbers A to KF placed on the upper right-hand corner of the first page of each quire. The numbers of the first seven quires have entirely disappeared through decay; of quire number H there is a recognizable trace, and of the later quires the numbers can generally be read with certainty. Of quire IΓ the first two leaves are lost, but the opposite halves, forming the last two leaves of the quire, have been securely sewed in at some time when the ms had been taken apart, thus proving at least one rebinding. The missing leaves would have stood between pages 172 and 173 of the ms, as shown in the Facsimile. In quire KF the sixth leaf is missing (between pages 368 and 369) and the opposite half, the third leaf of the quire, has been carefully sewed in. The last leaf of quire A was at one time torn out, but was repaired by pasting a fresh strip of parchment over the torn edges. Quires A, Γ, IB, IΔ (end of John), and IZ are of six leaves each. Quires H (end of Matthew) and KB (end of Luke) have four leaves each. The remainder were all quires of eight leaves each, though two quires have lost leaves as above noted.

The leaves in the quires are so matched that flesh side of parchment is brought opposite to flesh side, and hair side opposite to hair side. I have noticed but one mistake in arrangement.

The middle double leaf of quire 12 is reversed. The resulting change in color between the pp. 230 and 231, and also 234 and 235, is not shown in the Facsimile, but the hair root marks distinguish the opposing sides. The leaves are so arranged in every quire that the flesh side of the parchment forms the outside of the quire. The ink is dark brown of approximately the shade shown in the plates; that used in the first quire of John is perceptibly darker, except where it has suffered from wear.

The writing is in one column of 30 lines to the page. In Matthew there are six instances where the scribe has written a single word or a part of a word on a 31st line. In three cases the extra word is placed at the beginning of the line and in three at the end. In Luke there are six similar cases of which four fall at the beginning of the line and two at the end. There are no cases in John or Mark. Pages 13, 14, and 15 of the first quire of John have 31 full lines each and show other signs of crowding.

Lines are ruled carefully and regularly 5.3 mm. apart. The ruling was done across the double pages before the quires were made up, and extends from the outer perpendicular of one page to the outer perpendicular of the other. The space between the writing and the binding edge of the ms is thus ruled, but the outer edge left unruled. Partial exceptions to the last statement occur once in Matthew and infrequently in the other gospels. In the first quire of John the horizontal rulings extend clear across the parchment. Perpendiculars are ruled to limit the ends of the lines of writing, and these extend regularly to the upper and lower edges of the parchment. Ruling was done on the light (flesh) side of the parchment, and rather lightly, as would be natural for thin parchment. Presumably the position of the lines was determined by compass points pricked in the parchment, but these are preserved only in the first quire of John, where they were placed quite a distance from the edge of the parchment.

The length of the written line as determined by the distance between the perpendiculars is three and seven-eighths inches (10 cm.). The writing sometimes extends slightly beyond the perpendicular. The number of letters in a full line varies between 27 and 30. The last quires of Luke run from 32 to 35 letters to the line. The letters are smaller, but the hand is the same. For some reason the scribe was crowding on these pages. Lines were not made longer for the sake of ending with a word or a phrase,

yet the regular rules for syllable division at line ends are well preserved. Some irregularity is noted in regard to prepositions and prepositional compounds. Commonly we find *εκ|βαλλω, εισ|ελθειν*, etc., but rarely *ει|ξελθειν* (Luke 14, 18) and even *ει|ς τον ουρανον* (Luke 15, 21); *ουκ* regularly attaches itself to the neighboring words; cf. *ου|κ ηδυναντο* Luke 8, 19 and often; even *αλ|λ' ουκ* John 3, 8. The writing is a graceful, sloping uncial of small size. It was evidently written with ease and rapidity. The ordinary letter is about 2.5 mm. in height, but *φ* and *ψ* are usually over 7 mm. and *ρ* and *υ* over 5 mm. in length.

The writer of the first quire of John was a less practised penman. The letters vary a little more in size and shape, and the line is followed less carefully. The average letter is about 3 mm. in height; *ρ, υ, ψ* are the same size as in the regular hand; *φ* is even larger, almost always touching or extending into the lines above and below. The various forms of the letters in the two hands are shown in the accompanying table; the more prevalent types have the first place. I have shown several types of each letter, even where the variations are slight, in order to better illustrate the general appearance. As might be expected in a hand written so rapidly, there are many slight variations, which I have not noted. The first column gives the regular hand of the ms, the second column, the first quire of John.

2. ABBREVIATIONS

The abbreviations used in Matthew are as follows: from *κυριος*, *κς*, *κν*, *κω*, *κν*, *κε*, always abbreviated when referring to God, otherwise not; cf. *κυριος* 10, 25; 18, 32; *κυριοις* 6, 24; from *θεος*, *θς*, *θν*, *θω*, *θν*; from *χριστος*, *χς*, etc.; from *ιησους*, *ις*, etc.; these three words are always abbreviated except as noted; from *πνευμα*, the forms *πνα*, *πνς*, *πνι*, *πντα* occur; I noted no cases of failure to abbreviate. In Matthew 8, 16 the scribe started to write *τα πνα*, but immediately corrected to *τα πντα*; from *ανθρωπος*, *ανς*, *ανου*, *ανω*, *ανου*, *ανοι*, *ανων*, *ανοις*, and *ανους* all occur, yet there are a few instances of failure to abbreviate, in which all cases seem to be represented; from *πατηρ*, *πηρ*, *πρς*, *πρι*, *πρα* are regular; *προς* occurs Matthew 10, 29, and *πατερ* is not abbreviated; cf. 6, 9; 11, 25; from *μητηρ*, *μηρ*, *μρς*, *μρα* occur, but *μητρος*, *μητρι*, and *μητερα* are also found; *δαδ* for *δανειδ* occurs once at 12, 23 and *ισρλ* once at 27, 42; these words are elsewhere not

A A A A
 B B B B
 Γ Γ Γ
 Δ Δ Δ Δ
 E E E E E
 Z
 H H
 Θ Θ Θ
 I I
 K K K K K
 Λ Λ
 M M M M
 N N N N
 Ξ Ξ Ξ Ξ
 O O
 Π Π
 P P P P
 C C C C
 T T T T T
 Υ Υ Υ Υ Υ
 Φ Φ Φ Φ
 X X X
 f f f
 ω ω ω

FORMS OF LETTERS IN MAJOR PORTION
OF MANUSCRIPT

A A A A A
 B B B
 Γ Γ Γ Γ
 Δ Δ Δ
 E E E E E
 Z Z
 H H
 Θ Θ Θ
 I I
 K K K K K
 Λ Λ Λ
 M M M M M
 N N N N N
 Ξ Ξ Ξ
 O O O O
 Π Π Π
 P P P
 C C C C
 T T T T T
 Υ Υ Υ Υ Υ
 Φ Φ Φ
 X X X
 ψ ψ ψ
 ω ω ω

FORMS OF LETTERS IN FIRST QUIRE
OF JOHN

abbreviated. κ_3 for $\kappa\alpha\iota$, θ_3 for $\theta\alpha\iota$, τ_3 for $\tau\alpha\iota$ occur infrequently and generally only at ends of lines. NH for $\eta\eta\nu$ is found at 27, 28, $\mu\nu$ at 20, 21, and $\mu\iota$ at 26, 53. Numerals are expressed by letters only twice (1, 17).

In Mark the same abbreviations occur for $\kappa\upsilon\rho\iota\omicron\varsigma$, $\theta\epsilon\omicron\varsigma$, and $\eta\eta\varsigma\omicron\upsilon\varsigma$ as in Matthew; $\chi\rho\iota\varsigma\tau\omicron\varsigma$ also has $\overline{\chi\rho\varsigma}$ ¹ (= $\chi\rho\iota\varsigma\tau\omicron\upsilon$?) once (9, 41); from $\pi\nu\epsilon\upsilon\mu\alpha$ the singular is always abbreviated ($\pi\nu\alpha$, $\pi\nu\varsigma$, $\pi\nu\iota$); $\pi\nu\alpha\tau\omega\nu$ and $\pi\nu\iota\kappa\eta\nu$ occur in the addition to Mark 16, 14; otherwise the plural and derived forms are not abbreviated.

Mark 1–5, 30, shows but two cases of abbreviation of $\alpha\nu\theta\rho\omega\pi\omicron\varsigma$, viz., $\overline{\alpha\nu\omicron\varsigma}$ 1, 23; 5, 2, while the word is written in full eight times; in the remainder of Mark it is abbreviated thirty-four times, only $\alpha\nu\theta\rho\omega\pi\omega\nu$ (12, 14) escaping. $\pi\alpha\tau\eta\rho$ is always abbreviated except at 1, 20; $\mu\eta\tau\eta\rho$ is not abbreviated the five times it occurs in chapter 3, or the once in chapter 5 and twice in chapter 6; in the later chapters it is always abbreviated; $\overline{\upsilon\varsigma}$ = $\upsilon\iota\omicron\varsigma$ is found six times from chapter 9 on; $\overline{\upsilon\iota\varsigma}$ = $\upsilon\iota\omicron\varsigma$ occurs at 10, 45 and $\overline{\upsilon\nu}$ at 14, 62; there are nine cases not abbreviated; $\overline{\delta\alpha\delta}$ for $\delta\alpha\nu\epsilon\iota\delta$ is found three times; $\overline{\delta\delta}$ ² once, at 12, 35; κ_3 occurs a few times at end of line or within; θ_3 , τ_3 occur rarely, but only at the ends of lines; $\mu\nu$, $\mu\iota$, $\mu\upsilon\varsigma$ occur once or twice each. There are no ligatures in the part before 5, 30. Numerals are usually expressed by the letters with abbreviation mark above; such letters are both preceded and followed by a slight space; ζ occurs six times, $\epsilon\pi\tau\alpha$ twice; all smaller numbers are written in full, all larger ones are expressed by letters, except $\pi\epsilon\nu\tau\alpha\kappa\epsilon\iota\sigma\chi\epsilon\iota\lambda\iota\omicron\iota$, 6, 44. There seems no variation in usage between the two parts of Mark.

In the first part of Luke (1–8, 12) regular abbreviations are always used for $\theta\epsilon\omicron\varsigma$, $\kappa\upsilon\rho\iota\omicron\varsigma$, $\pi\nu\epsilon\upsilon\mu\alpha$ (plurals not abbreviated), $\eta\eta\varsigma\omicron\upsilon\varsigma$, and $\chi\rho\iota\varsigma\tau\omicron\varsigma$; $\overline{\mu\rho\alpha}$ occurs at 2, 34, but it is not abbreviated six times; $\pi\alpha\tau\eta\rho$ is not abbreviated; $\overline{\alpha\nu\omicron\varsigma}$ is found at 4, 4; $\overline{\alpha\nu\omicron\upsilon\varsigma}$ 5, 10; $\overline{\alpha\nu\epsilon}$ 5, 20, but elsewhere is not abbreviated; κ_3 occurs three times, θ_3 twice; the numerals $\overline{\zeta}$, $\overline{\pi\delta}$, $\overline{\lambda}$, $\overline{\mu}$ occur.

In the second part of Luke (8, 13 to end) we have almost the same abbreviations as in Matthew. The common forms occur

¹ $\overline{\chi\rho\varsigma}$, $\overline{\chi\rho\nu}$, etc., occur in W (Luke 9, 20), in Oxy. Pap. vol. 2, no. 209; vol. 3, no. 402; they are regular in codex Bezae and the Old Latin MSS, and Horner's Coptic MSS show a few instances.

² This abbreviation is found in the Latin MSS dimma, mol, δ ; it is noted by Traube, Nom. Sac., p. 105, as common in Latin MSS after the eighth century. A fourth century papyrus fragment of the Psalms at Leipzig also has it, as likewise Oxy. Pap. vol. 5, no. 840.

for *θεος*, *κύριος* (plural not abbreviated, also *κυριω* 14, 21), *ιησους*, *χριστος* (*χρ̄ς* occurs at 9, 20), *πνευμα* (*πν̄α* = *πνευματα* at 10, 20, otherwise the plural is not abbreviated); *πατηρ* is abbreviated generally in the singular; *περ* occurs seven times, unabbreviated four times; *πατρι* 9, 42, *πατερα* 9, 59, escaped abbreviation; *πατερες* 11, 47 and *πατερων* 11, 48 occur; *μητηρ* is not abbreviated (I noted nine instances); *ανθρωπος* is abbreviated in all cases and numbers, but unabbreviated forms occur almost as often (29 against 38 times); *κ*₃ occurs nine times, *θ*₃ twice, *μ*₁ = *μου* four times, and *τ*₃, *ν*₃, *μ*₁ once each; *Ϟθ* (= 99) is found at 15, 4; 15, 7; otherwise numerals are written in full.

In John, excluding the first quire, we find the following abbreviations: *θς*, *κς*, *τς*, *χς*, *πν̄α*, as also the oblique cases, are regular in the singular (*θεοι* 10, 34 *θεους* 10, 35 are the only plurals found); *πατηρ* is abbreviated regularly in the singular (yet *πατηρ* occurs once and *πατερ* five times); *μητηρ* does not occur often and is not abbreviated; *ανθρωπος* is regularly abbreviated in all cases and numbers; *ανθρωπον* is found three times; *ιηλ* for *ισραηλ* is found once (12, 13); *δαδ* twice in 7, 42; *υς* once (20, 31); *κ*₃ and *μς* occur once each; *κε η λ* of 6, 19 is the only numeral abbreviated.

In the first quire of John *θεος*, *κύριος*, *ιησους*, *χριστος*, *πνευμα*, *πατηρ*, *μητηρ*, *υιος*, and *ανθρωπος* have the regular abbreviations; *ιηλ* occurs three times, *συρ̄ου* four times, and *συρ̄ον* twice; *σηρ* for *σωτηρ* is found at 4, 42, *βλες* for *βασιλες* at 1, 51, and *βλειαν* for *βασιλειαν* at 3, 3; *βασιλιαν* is written in full at 3, 5; numerals are regularly represented by the letters, yet none of the ligatures occur except once, in the numeral *μ κ η*. In 4, 25 for *χριστος* the scribe at first wrote *χρ*, but immediately corrected to *χς*; as *χριστος* is always abbreviated, it seems more probable that the scribe started to write *χρ̄ς*, as at Luke 9, 20, Mark 9, 41.

These noteworthy variations in abbreviations cannot well be due to chance, especially as the changes coincide fairly well with the changes in text represented in the various parts of the ms. It seems clear that the scribe imitated the style of abbreviations of the parent ms, which, as we shall see later, was formed by joining parts of unrelated mss. Judged on the basis of abbreviations alone, Matthew and the second part of Luke are the nearest related. The first part of Mark shows the fewest abbreviations, while Luke 1-8, 12, is not much inferior in this respect. The latter

part of Mark shows similarity to John, having more abbreviations than the regular hand but less than the first quire. This foreign quire shows more abbreviations than any other part of the ms, but only four are peculiar to it. Of these $\overline{\sigma\eta\rho}$ is common and old in Biblical mss; $\overline{\sigma\upsilon\rho\omicron\upsilon}$, $\overline{\beta\lambda\epsilon\upsilon\varsigma}$, $\overline{\beta\lambda\epsilon\iota\alpha\nu}$ are not well known at any date, but the last two seem to point towards official documents in the early cursive, rather than to any literary hand; cf. $\overline{\beta\alpha}$ for $\beta\alpha\sigma\iota\lambda\iota\kappa\omega$ in Oxy. Pap. vol. VII, no. 1028. The variation in the use of abbreviations for $\pi\alpha\tau\eta\rho$, $\mu\eta\tau\eta\rho$, $\upsilon\iota\omicron\varsigma$, $\alpha\nu\theta\rho\omega\pi\omicron\varsigma$ in different parts of the same ms should warn us not to place too much reliance on the occurrence or non-occurrence of such abbreviations as criteria for dating.

The representation of ν at the end of a line by a stroke over the preceding vowel may be classed here with the abbreviations; it occurs with considerable frequency in all parts of the ms.

3. PUNCTUATION

Punctuation is rather rare; a single dot in middle position is regularly used. In one or two instances the dot seems to approximate high position; cf. Matthew 24, 3 (Facsimile, p. 88, l. 30); Luke 2, 52 (Facsimile, p. 207, l. 1). The dot in lowest position (on the line) is not found. Hardly more than three or four punctuations occur on any one page, and the average is even less. They are most frequent in the first part of Luke, while Mark has far the fewest. The double dot (:) occurs 12 times in Matthew, 6 in John (excluding the first quire), 23 in Luke, and 11 in Mark (7 are in the first four chapters). It is used regularly at the end of each gospel, where it is accompanied by one or more line fillers (>); the majority of the remaining instances are found at the ends of paragraphs. It was therefore felt as a decidedly strong punctuation; for this reason it generally occurs at the ends of lines, or rather, nothing is written after it in the same line.

A substitute for punctuation is formed by leaving small blank spaces between the phrases. These occur frequently and regularly in all parts of the ms. It is difficult to determine the exact number in any portion because of the varying width of the spaces, which are often so narrow as to be hardly distinguishable. Also the spaces which fall at the ends of lines are seldom clear unless punctuated, which often happens.

The length of the phrases formed is quite even and approximates one and one-half lines of the ms. A count of the more carefully written pages in Matthew and John gives an average of $22\frac{1}{2}$ spaces per ms page. As there are 112 ms pages in Matthew, the total number of spaces would be about 2520. John, with 86 ms pages originally, would have had 1935 spaces. On the better written pages of Luke and Mark the number of spaces per page approximates 25; on the whole there seems rather more carelessness in the division. Yet the 116 pages of Luke indicate 2900 spaces, and the original 64 pages of Mark would have given 1600 spaces. These numbers correspond fairly well with the number of *στιχοι* or *ρηματα* enumerated in many mss.¹ Omissions and additions to the text would have a tendency to make the totals vary in different mss, and for that reason I have not attempted a more exact enumeration of totals. The approximate numbers obtained seem on the whole to come closer to the *ρηματα* than to the *στιχοι* as recorded in the various mss, but these two are so nearly the same that they must represent merely variations of the same system. Because of the great age of W we are interested more in this original system, which doubtless gave the *στιχοι* counted by the scribe in determining the length of the ms. Of this earlier form Eustathius (fl. 326 A.D.) has left us information in the record that between John 9, 1 and 10, 31 there are 135 *στιχοι*.² A careful count of this portion of W gives 130 spaces and punctuations which are sure, though some of the spaces are rather narrow. There are two very narrow spaces not counted, as they seemed purely accidental. A survey of my results showed that some long phrases were left undivided, and by a comparison with D, Δ, and Syr cu³ I was able to locate six more punctuation points which coincided with line ends in W. We may therefore assume that these space divisions in W are the original *στιχοι*, and that they have on the whole been rather carefully preserved. They doubtless coincided with the sense

¹ Cf. Scholz, N. T., p. xxviii; Harris, On Origin of Ferrar Group, p. 9:

	<i>Matth.</i>	<i>Mark</i>	<i>Luke</i>	<i>John</i>
<i>ρηματα</i>	2522	1675	(3083)	1938
<i>στιχοι</i>	2560	1616	2740	2024

² Cf. Scrivener, Introd. to Crit. of N. T., vol. I, p. 52; Scholz, op. cit., p. xvii.

³ Cf. Harris, Codex Sangallensis, p. 55, that there is related phrasing in these.


divisions used in reading. The subject seems worthy of a special treatment, including comparison with other mss.

Still more interesting is the punctuation in the first quire of John. It is regularly a single dot in middle position (over 400 cases in the 16 pages). The double dot (:) occurs twice, and in 44 cases we find a space only without a dot. That this is not an ordinary system of punctuation is shown by the differences from the punctuation of the printed editions. There are 48 punctuations in the ms, where not even a comma occurs in the editions, yet about 200 punctuations are omitted, of which 40 are full stops. The frequency of punctuation and spacing is greater than in any regular portion of the ms, averaging 28 per page as against 25 or less. It seems on the whole rather more careless and irregular than in the rest of the ms; cf. *νυμ·φιος* in 3, 28, *αυτω·αμην·αμην·λεγω* in 1, 52, and *·εδωκεν·* in 3, 16. We must therefore allow for a certain number of mistakes or for the confusion of two systems at some points. Yet in spite of these defects it is apparent that the divisions correspond rather closely to those shown by capitals in Δ and to the punctuations in Syr cu and in some Old Latin mss, as q and b. The short lines and punctuations of D show many agreements, but on the whole make shorter divisions. They perhaps arose from the union of two systems or a revision of the original one. W and Δ infrequently show equally short phrases. A comparison of all these mss establishes one original system, of which W is the best representative. Δ and Syr cu show the closest agreement with W. Δ is hard to handle accurately, since there are all gradations in the size of capitals, especially κ of *και*. It seems to vary from W in less than 50 cases, of which 25 are additional divisions. Syr cu has only 16 punctuations not found in W, but has omitted more. The Old Latin mss q and b have no punctuations not found in the others, but are very careless, often omitting the dots for long spaces.

The division into lines of varying length in D and the introduction of each phrase by a capital in Δ seem to indicate that we have to do with an ancient system of phrasing, used in reading the Scriptures in church service. If we are right in referring these widely separated mss to the same system, its origin must have been as early as the second century.

4. PARAGRAPHS

Closely allied with the punctuation is the system of paragraphing, shown by setting the first letter of the paragraph about its full size into the margin. These letters are generally a little enlarged, rarely even to double the regular size (cf. Matthew 1, 1; 17, 14; 23, 15; Luke 1, 1; 1, 5; 3, 7; 4, 8; 11, 24, etc.). The paragraph mark (—), standing at the end of the paragraph, sometimes just precedes the projecting letter of the next paragraph. In a few cases the paragraph mark stands alone. At Luke 1, 5

it has the form . It is noteworthy that it is always the first letter of the paragraph that projects into the margin. The vacant end of the previous line is never used for the beginning of the paragraph, as often happens in ancient mss. Rather more numerous than the regular paragraphs are the cases where the line end is left vacant for quite a space, and yet the first letter of the next line does not project. These seem to mark rather more decided divisions than mere punctuation, yet one is hardly warranted in classing them as real paragraphs, though errors and interchanges between the two were doubtless easy. The numbers of these divisions are as follows:

	<i>paragraphs</i>	<i>marks</i>	<i>vacant line ends</i>
Matthew	195	14	310
Mark, 1 – 5, 30	0	3	23
Mark, 5, 30 to end	14	0	71
Luke, 1 – 8, 12	130	1	88
Luke, 8, 13 to end	117	12	212
John, 5, 12 to end	69	1	212
John, quire 1	28	3	2

The small number of paragraphs or quasi-paragraphs in the first quire of John is noteworthy. Furthermore, of this small number eight occur on the last page, where the scribe seems to be stretching the text to the utmost in order to finish the quire exactly with his copy or at some fixed point. It is possible that he thought of the paragraphs as a natural accompaniment of the vacant line ends, which are the characteristic means for stretching

the text. Twice in this quire the paragraph mark has the form

Ⲛ. Eleven times the paragraph projects practically two letters, and twice even three letters, into the margin. I have seen similar examples on papyrus, chiefly documents of the early centuries,¹ but in parchment mss I know but one example. Coptic frag. 1 in the Freer collection has several instances of paragraphs projecting two full letters into the margin. This fragment, containing Psalm 44, is said to be from the same ruined monastery as W, and is one of the oldest Coptic fragments I have ever seen. There are no examples of the so-called Coptic μ and ν , and even more decisive the *schima* and *huri* still have the original Demotic forms unasimilated to the Greek.² I have dated it tentatively in the fourth century, but it may be older.

The remarkable variations in paragraphing in the different parts of the ms indicate quite plainly the care of the scribe in following his patchwork copy. As regards the affiliations of the different parts of that parent it is harder to speak with certainty. In no portion do the paragraphs agree with the Eusebian sections, with the *κεφαλαια*, or with any other system of numbering known to me, such as the shorter chapters of codex B. The paragraphs of Luke bear the most resemblance to the Eusebian sections, yet even here we find 27 disagreements out of 66 sections in the first part up to 8, 12, though W has 131 paragraphs. In the second part of Luke the difference increases, as chapters 8 to 14 show 59 disagreements in 114 Eusebian sections. The agreement is therefore but little more than could be expected from independent systems of dividing, where both are based on natural sense divisions. As the Eusebian sections agree closely with the paragraphs of codex Alexandrinus except for the addition of extra paragraphs, we can expect no agreement between W and A. In codex B there is a similar system of paragraphing by use of the mark (—) and by projecting letters. These are on the whole considerably more numerous: Matthew, 454, Mark, 208, Luke, 489, John, 351. The chapter numbers in B coincide with the beginnings of paragraphs except for a few errors; evidently one of the systems was based on

¹ Cf. Amherst Papyri, plates ix: xii; facs. 2 of Rev. Laws of Ptol. Phil.; also pl. i, a literary fragment, first century; Berlin. Klassikertext. vol. 3, Taf. 11, Ps. Hippokrates, Ep.

² Cf. Ralfs, Gött. Akad. 1900-1901, nro. 4, p. 13.

the other. Codex Sinaiticus has even more paragraphs, which are shown as in W, though the paragraph mark is regularly added in the earlier portion. I counted over 550 paragraphs in Matthew, yet there is little agreement with W. Codex D shows greater variation; the regular method is by projecting letter. Because of varying length of line the blank line end could not be used. The number of paragraphs is: Matthew, 590 (12 pages lost), John, 172 (omitting 18, 2-20, 1), Luke, 151, Mark, 161. In Matthew W shows quite a remarkable agreement with the paragraphs of D. Of its 209 paragraphs 20 are covered by lacunae in D; of the remaining 189 there is agreement with D in 168 cases, while the rest are paralleled by punctuation or line end in D. But this does not show the full extent of the agreement, for we consider the vacant line ends and space punctuations of W closely related to the paragraphs. Comparing these we find the following: the paragraphs of D are supported by W 168 times with paragraphs and 197 times with blank line ends, while the remaining 225 paragraphs agree almost perfectly with space punctuations in W. The disagreement with the paragraphs and chapters of **Σ**, A, and B shows that this is not due to mere chance. As in punctuation so in paragraphing we have found a system in which W and D can be traced back to a common ancestor.

In John 5, 12 to end, there is almost as close an agreement between the paragraphs of W and D, though less numerous in both mss. In this part the agreement with codex B is close; the paragraphs of W which find no support equal only about one-fourth of the whole number. Furthermore, nearly all the paragraphs of B are paralleled by paragraphs, line ends, or punctuations of W. It seems, however, more likely that the paragraphing of B was made on the basis of a punctuation like that of W and D, and that there is no relationship between the paragraphs.

In the first quire of John the agreement between the paragraphs of W and D is even more decided, though some of the paragraphs of D are paralleled by punctuations or spaces in W, or *vice versa*. It is noteworthy that all nine of the Eusebian sections in this portion, which are not supported by projecting paragraphs in D, find no support in W. The Eusebian sections are a later intrusion into the D tradition and have had no influence on the system of paragraphs.

In Mark the few paragraphs of W are less related to those of

D and in the first five chapters there is no other ms showing such an absence of divisions.

As I have stated above, the paragraphing in Luke is somewhat similar to the Eusebian sections, yet these do not present the closest parallel; that is found in codex B. Of the 131 paragraphs of W in Luke 1-8, 12, 81 are supported by the paragraph marks of B, 25 by space punctuations, and 7 by line ends, leaving only 18 unaccounted for. Of the 32 extra paragraphs in B, 19 equal vacant line ends, and 13 equal punctuation in W. In the remainder of Luke the same relationship exists, though more obscured. This system of paragraphing goes back to a common ancestor independent of the system in D. Considering the age of W and B, it seems quite certain that the Eusebian sections were influenced by this system, and not the reverse.

I have stated above that the paragraphs of W were sometimes introduced by decidedly enlarged letters. There are forty such cases in Matthew, once in the middle of a line, not counting of course the slightly enlarged letters, which are rather numerous. In the first quire of John the initial letters are even more enlarged, though the use here also is very irregular; less than one-third of the initial letters are enlarged. There are three of these enlarged letters in the middle of the line, but each time following punctuation. These are doubtless substitutes for paragraphs omitted through ignorance or the desire for condensation.

5. DIACRITICAL AND OTHER MARKS

Accents are not found in W, and rough breathings (ʰ or ʳ) occur only very rarely; these are mostly on monosyllables and especially to distinguish words liable to be confused, as ἐν from ἐν, ἐξ from ἐξ, and the relative pronoun from the article.¹ I counted 29 instances in Matthew; none in Mark 1-5, 30; 3 in the rest of Mark; 44 in Luke; and 4 in John 5, 12 to end. There are no mistakes in its use. In the first quire of John there are no breathings, but we find several instances of a curved stroke over initial vowels or successive vowels at the beginnings of words. The examples follow: οὔτος, 1, 2; 1, 30; 4, 47; ὄνομα, 1, 6; ὁ ὀπισω, 1, 15; 1, 27; οὗ ὁ, 4, 46; ὁῦ for οὗ, 1, 21; 4, 9; οὗ for οὗ, 1, 27; ὁῦκ, 4, 17; ὁῦχ, 4, 35; οὗν, 1, 21; ὁ for ὁ, 3, 11; 3, 32; 4, 22;

¹ The article never has the breathing; ὅταν, ἡμερα, ἡξει, ὁπως, ὦρα also occur.

ð for ó, 3, 21; 3, 36; ðs, 4, 12; ǫ, 3, 26; ðti, 3, 21; ȳ for ȳ, 3, 2; ȳ for ȳ, 4, 27.

The mark is similar over χ in εχθες, 4, 52. It seems clear that the mark has nothing to do with breathings, for it occurs over vowels having the rough breathing 17 times, the smooth 10 times. A comma-shaped mark is similarly used over initial vowels in the Psalms ms in the Freer collection, and in codex Alexandrinus a curved stroke is used to distinguish η in its various meanings as a word. The stroke over letters used as numerals in John, quire 1, is similar, but less curved.

An apostrophe may occur after any final consonant except ν,¹ ξ, ρ, σ, ψ. It is most frequent with foreign proper names, but may be used when a word has dropped a final vowel, as αλλ', κατ', απ', μεθ'. The apostrophe also occurs several times after ουχ' and is rarely inserted in the middle of a proper noun; cf. in Matthew, ματ'θαιος, 10, 3; βηθ'σαιδαν, 11, 21; βηθ'σφαγη, 21, 1; γεδ'σημανι, 26, 36; in Luke, ματ'θολομεον, 6, 15; βηθ'σαιδαν, 9, 10; in John, βηθ'σαιδα, 1, 45; 5, 2. The apostrophe is rare in Mark.

Dots may occur over ι and υ when initial or not to be pronounced with the preceding vowel. Exceptions are numerous, especially in the case of the initial vowel. In the main portion of the ms two dots are used over ī and one over ū; in the first quire of John two dots are used over ū also. Very rarely in both hands the two dots coalesce into a simple stroke; cf. Luke 18, 38; John 3, 7.

Quotations from the Old Testament are indicated by marks (⋈) in the left margin. There are seven cases in Matthew, covering the longer quotations in the earlier chapters. Some ten cases are not so marked. In Luke these marks are used but once (10, 27), while there are no instances in Mark and John.

6. SPELLING, GRAMMATICAL FORMS, SCRIBAL ERRORS

Variations in spelling in the ms are noteworthy. In Matthew ι for ε occurs very frequently, yet the opposite mistake is found fully three-fourths as often. Rather more common still is αι for ε, while the opposite occurs about half as often. In Luke the frequency and proportion of these errors are about the same, except that the error ε for αι becomes rare. In John (except first quire)

¹ ενων' for αιωνων occurs, John 3, 23.

the cases of *ει* for *ι* become nearly twice as frequent as those of *ι* for *ει*; *ε* for *αι* is not found, and the instances of *αι* for *ε* increase accordingly. In Mark *ει* for *ι* remains the favorite misspelling, being nearly twice as frequent as the opposite mistake. On the other hand, the errors *ε* for *αι* and *αι* for *ε* are of almost equal frequency. Itacistic errors other than these are rare. We may note: *συ* for *σοι*,¹ Mark 1, 24; 5, 7; *σοι* for *συ*, John 13, 7; *διανυχθητι*² for *διανοιχθητι* in Mark 7, 34 (cf. D); *ανυχθησεται* and *ανηχθησεται*, Luke 11, 9-10; *αννησεται*, Matthew 7, 7; *μιζον*, Mark 9, 34; Luke 7, 28; John 13, 16, and elsewhere; *ο* for *ω*: *σιδονι*, Matthew 11, 21-22; Luke 10, 13-14; Mark 3, 8 (cf. Thackeray, p. 169); *η* for *ει*: *ηασεν*, Matthew 24, 43; *ηα*, Luke 4, 41; *ηργασατο* (= B D 28, 69, etc.), Matthew 26, 10; Mark 14, 6; a not infrequent interchange of *η* and *ει* in verbal endings is classed as change of mood, but is, I think, often only itacistic; *ου* for *ω*: *οδυνουμενοι*, Luke 2, 48 (= V, l. 47, l. 54); *κατεγελουν*, Matthew 9, 24 (= K, l. 185); *ηρωτουν*, John 4, 40 (= N). Here perhaps belongs *ινα κατηγορησουσιν*, Matthew 12, 10, though supported by D X 74, 259. *θεωρουσιν* man 1, John 17, 24, was corrected by the *διορθωτής*. The opposite mistake also occurs, cf. Matthew 24, 9, *παραδωσωσιν* (= Δ Σ Φ). *ε* for *η*: *ω εαν βουλευται*, Matthew 11, 27 (= Σ N 473); *ε* for *α*: *χορεζειν*, Luke 10, 13; *α* for *η*: *της γλωσσας*, Mark 7, 33; *η* had almost entirely replaced *α* pure in declension of nouns of the first declension. Yet the papyri rarely show forms like *σπιδας* (cf. Thackeray, p. 142). Our case is an instance of the opposite or corrective tendency, which often accompanies a dialect peculiarity. *αν* for *ω*: *επιφανσκειν*, Luke 23, 54; *ο* for *οι*: *οκοδομησαι*, Luke 14, 28; *ο* for *ω*: *οφιλομεν*, Luke 17, 10 (= B E G H K M, etc.); *εχον*, John 12, 6; *ω* for *ο*: *το γεγονως*, Luke 8, 34. *εορακα* and *εωρακα* are both used interchangeably, though *εορακα* is the more common, especially in John; cf. Blass, N. T. Gram., p. 39.

In the first quire of John the itacisms are as follows: *ι* for *ει*, 193 times; *ει* for *ι*, 17; *ε* for *αι*, 82; *αι* for *ε*, 16; *ο* for *ω*, 3; *ι* for *ε*, 3; *οι* for *ω*, *οι* for *η*, *υ* for *οι*, *ι* for *η*, and *ε* for *υ* occur once each. It is to be noted that the common words *εις*, *εις*, *ει*, *ειπαν*, *ειδαν*, *ειχεν*, *και*, *μαθηται*, *αιωνιον*, etc., are almost never misspelled, while

¹ Cf. MSS κ B A C, 28, l. 184 for similar errors. The interchange arose first in Egypt; cf. Thackeray, Gram. of O. T. Greek, p. 94.

² Cf. Thackeray, loc. cit., for examples in codices κ A B and papyri.

in most other cases of *ει* and *αι* the spelling is consistently wrong. Especially noteworthy is the regularity of the ending *-τε* for *-ται* in the verb forms. Odd, but probably itacistic, are the errors *ελοιλεθας*, 3, 2, and *οδηποριας*, 4, 6.

Certain spellings seem peculiar to a single gospel. Thus in Matthew we find *δικαιωσυνη* regularly; *δικαιοσυνη* occurs twice, 5, 20 and 21, 32, while in 5, 6 it was written by the first hand, but changed by the *διορθωτής* (*ω* over *ο*). *ιηρεμιου* appears in 27, 9, and *κλαθμος* for *κλαυθμος* is always used in Matthew except at 8, 12.¹ In Mark *ω* occurs for *υ*, cf. *τρωμαλιας*, 10, 25; and *ου* for *υ*, cf. *λουτρον*, 10, 45; *ι* occurs for *η* in Luke 23, 11, *εξουθενισας*. In Luke 1–8, 12, *ναζαρετ* occurs four times, *ναζαρεθ* once (4, 16). In the other gospels it is always *ναζαρεθ* except in Matthew 21, 11. Matthew has *καπερναουμ* except in 17, 24, but *καφαρναουμ* is found in the other gospels, except Luke 10, 15, which is the only occurrence in the part 8, 13 to end. *Εαν* occurs for *αν* after *ος*, *οταν* etc., in Matthew, less often so in Luke and John. In Mark we find regularly *αν* in this position.

In general, however, distinctions in spelling between the different gospels or parts of gospels cannot be sharply drawn.

Throughout the whole *ms* dissimilation of consonants is the rule, as might be expected in the Hellenistic period:—cf. in Matthew: *ενπεση*, 12, 11; *ενβαντα*, 13, 2; *συνλεξωμεν*, 13, 28, etc.; in Mark: *ενβαντα*, 4, 1; *ενβενοντος*, 5, 18; *συνποσια*, 6, 39, etc.; in Luke: *συνκαλεσαμενος*, 9, 1; *ενβας*, 8, 37; *συνκυριαν*, 10, 31, etc.; in John: *ενκενια*, 10, 22; *ενποριου*, 2, 16; *ενγυς*, 3, 23; *συνμαθηταις*, 11, 16; *ενβριμων*, 11, 38, etc. Yet the customary assimilation rarely occurs: cf. Matthew 13, 29, *συλλεγοντες*; Mark 14, 67, *εμβλεψασα*; 15, 1, *συμβουλιον*; Luke 20, 17, *εμβλεψας*; John 11, 50, *συμφερει*. Assimilation of preposition to noun occurs but once, Luke 24, 21, *συμ πασιν*.²

Variations in aspiration occur in Matthew: *γεδ' σημανι*, 26, 36; *διδραγμα*, 17, 24 (= D E F L H Σ); *ραχα*, 5, 22 (= ⚭ D); in Mark: *καθ ιδιαν*, 4, 34; 9, 2 (= B D Δ); *εξουθενηθη*, 9, 12 (= N Σ Φ Ψ); *σφεκουλατορα*, 6, 27; *εκχθρους*, 12, 36; in Luke: *εφειδεν*, 1, 25 (= D W^c Δ 13, etc.); *καθ ετος*, 2, 41; *καθ' ιδιαν*, 10, 23; *αυθοπται*, 1, 2; *ουχ ειδον*, 10, 24; *χειθωνας*, 9, 3; *εχχυννομενον*, 22, 20 (= A

¹ Codex L reads *κλαθμος* seemingly only here; codex E has *κλαθμος passim*, *teste* Wetstein; cf. Moulton, p. 47.

² Cf. Thackeray, p. 131.

Β Ε Λ Τ Υ Δ Π); ουθενος, 22, 35 (= A B Q T X Γ Δ Π, etc.); ζαχ-
 χαιος, 19, 2-8; πατηης, 13, 15; λωθ, 17, 29-32 (= D and Latin mss);
 φοβηθρα, 21, 11 (= B, D); ουχ οψεσθαι, 17, 22 (= A); in John:
 εχ σχοιων, 2, 15 (cf. Thackeray, p. 103); ουχ οψετε, 3, 36 (= D Δ
 Λ 28 Ign); ουκ εστηκεν, 8, 44 (= B D L X Δ Λ 1, etc.); βηδσαιδα,
 12, 21 (= D Lat. Cōp.); γεσσημανω, Mark 14, 32; ουχ ειδον, Luke
 24, 24. Of the above peculiarities even those which lack New
 Testament support find good warrant in the papyri and older
 uncials; cf. Thackeray, p. 102 ff. W agrees with the older uncials
 in the spelling μαθθεος; there is only one exception, ματθαιος,
 Matthew 10, 3.

Omission of letters rarely occurs: Matthew 23, 13, προφαει for
 προφασει, cf. Thackeray, p. 114; Mark 6, 45, βηθαιδαν; Mark 12,
 28, προελθων for προσελθων; Luke 24, 41, τη χαρας; John 6, 55,
 σαξ for σαρξ, cf. Thackeray, p. 116; Matthew 6, 6, ταμιον (= D,
 etc.); John 4, 9-10, πιν for πειν; John 5, 11, ποισας, cf. Thack-
 eray, p. 93; Luke 4, 19, τεθραυμενους (= D); Luke 10, 17, ω for
 τω; Matthew 21, 41, απολει for απολεσει; Matthew 14, 3, ηρωιαδα.
 ν omitted: John 4, 23, προσκυνουτας; Mark 14, 18, υμω; Luke 9,
 58, την κεφαλη; John 1, 35, παλι; Matthew 27, 41, φαρισαιω; 12,
 12, ου for ουν.

Rather more common are single consonants for double: εριπι-
 σαν, Matthew 26, 68; διερηξεν, Matthew 26, 65 (= Θ^b); εριπτε,
 Luke 17, 2 (= Π^{*}); προσερεηξεν, Luke 6, 48 (= B D L); συσημον,
 Mark 14, 44; (= F L l. 184); περισον, John 10, 10; γενηματος,
 Mark 14, 25; Luke 12, 18 (= uncials); ελεισαιου, Luke 4, 27; περι-
 σευματος, Luke 6, 45; Matthew 12, 34; πλημυρης, Luke 6, 48;
 παρησια, John 11, 14 (= Ν^{*} X); αιμοροουσα, Matthew 9, 20 (= Ν^c
 L); γομορων, Matthew 10, 15; μανασης, Matthew 1, 10; γενητοις,
 Matthew 11, 11, etc. Most of these spellings have uncial sup-
 port; cf. Thackeray, p. 119. Here we may note the regular spell-
 ing κραβαττον in W; βαρραβαν occurs (man 1) in John 18, 40.

There are a few cases of the insertion of an extra consonant:
 μετα ρορκου, Matthew 26, 72; ιστραηλ, Matthew 19, 28; Mark 12,
 29 (= D and Old Latin mss); βηθ'σφαγη, Matthew 21, 1 (= B F
 K M N, etc.); κεκονιασμενοις, Matthew 23, 27 (= 69, Eras., etc.).

The interchange of consonants is rare: τε for δε, Matthew 24,
 49; λ for σ: διελωθησαν, Matthew 14, 36; μ for β: μασανισταις,
 Matthew 18, 34; μαρθολομεος, Mark 3, 18; ματθολομεον, Luke 6,
 14; β for λ: ταβιθα, Mark 5, 41 (= D, 157, 225, 259, and O. L.

mss); λ for ρ: καλφος, Luke 6, 41; λ for ν: λεφελη, Luke 9, 34; ζ for σ: ζμυρνα, Matthew 2, 11; John 19, 39 (cf. D Sah Bo and Moulton, N. T. Gr. p. 45).

In the verb the so-called Alexandrian first aorist forms are rather common, but not invariable. Those of most frequent occurrence are ειπαν, ηλθαν, ευραν, ειδαν, εφυγαν, επεσαν, ωνιδιζαν, and their compounds; cf. also σπειραντος, Matthew 13, 18; ελεγαν, Mark 3, 21; ειχαν, Mark 8, 7 (= Σ B D Δ); εξεβαλαν, John 9, 34. Yet the change, α for ο, must at some time have been recognized as a fault, for we find the opposite error: απηγγειλον, Matthew 28, 11; Mark 6, 30; Luke 7, 18; 9, 36; ανηγγειλον, Mark 5, 14; ηυλησομεν, Matthew 11, 17; εμεινον, Matthew 11, 23 (= L X Δ); αποστιλοντα, Matthew 10, 40; 14, 35; Luke 10, 16; in Mark: οιδομεν, 11, 33; συνηκον, 6, 52; κρατησουντες, 14, 1; επλυνον, Luke 5, 2 (= B D 91); εσπειρες, Luke 19, 21; εωρακες, John 8, 57 (= B).

The temporal augment is more often retained: cf. in Matthew ηυδοκησα, ωμοιωθη, etc.; in Mark, ηυλογησεν, ηδυνηθησαν, ηπορειτο, etc.; in Luke, ηυφορησεν, ηυδοκησεν, ηυλογησεν, ημελλεν; in John cases are rare and I noted the exceptions εμελλεν and οικοδομηθη. Exceptions in Mark are ευλογει, 10, 16; εδυναντο, 5, 3. There are some cases of extra or misplaced augment in compound verbs: απεκατεσταθη, Matthew 12, 13 (= Σ B C E F, etc.); επροεφητευσεν, Mark 7, 6 (= B**); επροφητευσεν, Luke 1, 67 (= Σ A B C L 1, 33); Matthew 7, 22; ηνεστη, John 2, 22¹; ηνεωχθησαν, John 9, 10 (= uncials); ηνεωξεν, John 9, 17-32 (= A B N X Δ 13, 33, etc.).

There are certain words which show the influence of the Atticists: γιγνωσκω is often used; γινωσκω occurs at John 7, 49; Luke 12, 39; 21, 31; Matthew 12, 33; Mark 13, 28-29 and elsewhere; αναγινωσκω is found in Mark 13, 14. γιγνωμαι also occurs, though less often.

The form λημφομαι, characteristic of the κοινή, is regularly used; no exceptions were noted. In Mark 14, 10-11, παραδοι occurs twice (= B D C?) and in 5, 43, γνοι (= A B D L). John 16, 19 even has εγνοι, plainly an itacistic error, cf. Thackeray, p. 93. This may cause one to hesitate to explain all the other cases as special subjunctives, though they are so classified by Thackeray, p. 256, Moulton, p. 55. The perfect in -αν (τετηρηκαν, John 17, 6) is supported by B D L, and is a well established, though rare,

¹ Cf. Luke 9, 8, where codex D has this form.

form in N. T. Greek, cf. Moulton, p. 52. In Mark 14, 67 *ης* occurs for *ησθα* (= fam. 1, fam. 13, 565, 700); *εσχεν* for *ειχεν* occurs once or twice; *στηκω* replaces *ιστημι* rarely; cf. *στηκουσιν*, Mark 3, 32; *στηκον*, Mark 13, 14 (= fam. 1, fam. 13, 299); *στηκοτων*, Matthew 27, 47. Other odd verb spellings are *βατταλογειται*, Matthew 6, 7; *γονομενης*, Matthew 8, 16; *διακονησαι*, Matthew 27, 55; *λιθοβολησασα*, Matthew 23, 37; *θεωρουσαι*, Matthew 28, 1 (= 240); *αφιενται* for *αφεωνται*, Luke 7, 47-48; John 20, 23; *αφιομεν*, Matthew 6, 12; most of these have good support.

Of peculiar case forms I noted *χειραν*, Matthew 12, 10; John 20, 25; Luke 6, 8 (man 1); *τριχαν*, Matthew 5, 36; *απανταν*, Luke 19, 37; *φρονιμαι*, Matthew 25, 9 (man 2); *σαλους* for *σαλου*, Luke 21, 25; cf. Thackeray, p. 146, and Moulton, p. 48, for explanation and other authorities. Nominative for vocative is rare: *θυγατηρ*, Luke 8, 48; John 12, 15; Matthew 9, 22; Mark 5, 34; *υιος*, Matthew 9, 27; *πηρ*, John 17, 21; cf. Moulton, p. 71. Nominative or indeclinable for accusative once: *σιμων*, Luke 6, 14. Luke 19, 29 has *ελεωνα* as an accusative for the regular *ελαιων*. It is noteworthy that Moulton, p. 69, suggests this form as an emendation to bring the passage into accord with Acts and Josephus.

Probably to be classed as archaising forms are: *πηχεων*, John 21, 8; *ορνιξ*, Luke 13, 34 (= D and cited by Photius), cf. Moulton, p. 45, for papyrus authority; *γλωσσοκομιον*, John 12, 6; 13, 29. Once *εαυτον* occurs for *σεαυτον* (Mark 1, 44); we may compare the development of the plural reflexives, Moulton, p. 87; Thackeray, p. 190. A few mistakes in gender or number occur: *λιθον μεγα*, Matthew 27, 60 (= M U 1, 28, 69, etc.); *λιμος μεγαλη*, Luke 4, 25 (= fam. 13, Latin mss); *τα πασχα*, Matthew 26, 18; *το διδραγμα*, Matthew 17, 24.

Changes in voice are rare: *εποιουντο*, Mark 3, 6; *αρθηναι και βληθηναι* for *αρθητι και βληθητι*, Mark 11, 23 (= fam. 1, 28, 124 Latin); *δος* for *διδου*, Matthew 5, 42 (= Σ B D fam. 13); *παρετηρουν*, Luke 6, 7 (= Σ E K S U V Γ Λ , etc.).

Among the numerals *δεκα δυο* occurs several times: Matthew 26, 14; Luke 2, 42; 8, 1. Peculiar uses of the article are *το εν* six times in Mark 4, 8-20; *το πολυ* twice in Luke 12, 48; *το μεν* (= ο μεν), Mark 4, 4; *το εξ ολης*, Mark 12, 33.

Other noteworthy variations in construction are: *εσθιοντων* alone in gen. abs. Mark 14, 22, cf. Moulton, p. 74; *εκ παιδοθεν* for *παιδιοθεν*, Mark 9, 21 (= I N fam. 1); acc. *σε* for dative, Mark 10,

21 (= Σ B C M, etc.); σου for σοι, John 17, 6 (a Latinism?); μαλλον υπερ, John 12, 43 (= Σ L X, 1, 33, 69, etc.); εως εις Mark 8, 3; dative for accusative of duration of time: τοσountω χρονω, John 14, 9 (= Σ D L Q, cf. Blass, p. 121, Moulton, p. 75); καταβαντος αυτου, genitive absolute for dative, Matthew 8, 1 (= Σ B C fam. 1, fam. 13); εισελθοντος αυτου, gen. abs. for acc., Mark 9, 28 (= Σ B C L); προς αυτους νομικους, Luke 14, 3, is supported by G*, but I hesitate to consider αυτους a weak demonstrative, though αυτη for ταυτη occurs, Luke 17, 34; John 4, 11 εστιν for εχεις looks a little like a Latinism; so also αυτω (= Σ B C* D L X, etc.) for αυτου and αυτη (= 300, 1, Vulgates) for αυτης, Luke 1, 5.

In cases like σαραπτα, Luke 4, 26; εκατονταρχης, Luke 7, 6; προβατια, man 2, John 21, 17; μωυσης (always except Luke 16, 29); μαριαμ, as nominative, Luke 2, 19; 10, 39; John 20, 1; σολομωνος, Matthew 12, 42; σαλομωντος, John 10, 23; the spellings probably indicate age, as the best mss support. δαυειδ, νοσsous, αλα (for αλας), ουτως, ευθυς, αναπειρους (Luke 14, 13-21), ειλωμενος (Luke 16, 20), and σινηπεως (Luke 17, 6, an Ionic form) are likewise old.

The strange form κα for και occurs seven times: Matthew 3, 5; 12, 50; 24, 18; Mark 1, 3; 12, 33; 16, 1; John 20, 1; codex L has it, Mark 11, 8. Matthew 5, 36, has μελαναν for μελαιναν; Luke 10, 13, ονα for οναι; these errors probably reflect careless pronunciation of the diphthong and are paralleled in Ptolemaic papyri, cf. Thackeray, p. 77. There are two cases of ζων for ζωνη: John 3, 15 (corr. man. 2) and 4, 36. They may well be due to an error in writing, caused by the similarity of η and ν.

Αλλα for αλλ' is very frequent and occurs before all vowels; as Coptic uses only the full form the influence is apparent. W regularly has ν ἐφέλκυστικόν after εστι, the third singular of verbs in ε, and the ending σι, both of verbs and dative plurals. I noted eleven omissions in Mark: ειχε and ανετειλε, 4, 5; συνπιγουσι, 4, 19; αλυσεσι, 5, 4; ηθελε, 7, 24; εφωνησε, 9, 35; εγραψε 10, 5; πασι and εθνεσι, 11, 17; αγρευσωσι, 12, 13; προσεκυλεισε, 15, 46; in Luke, ειπε, 9, 50; εστι for εσται, 1, 34; cf. ανωθε, 1, 3; only one in Matthew, εστι, 14, 2, and one in John, εορακε, 6, 46.

In gathering these lists I have considered especially those examples which might throw light on the character, nationality, and age of the scribe; yet there is little that seems to offer decided evidence. The errors are all old and often agree remarkably with

the papyri. A few cases look like Coptic or Latin influence, but can be otherwise explained.

I enumerate here a few odd errors, which I have not classified:—

In Luke: πλησθησον for πληρωθησονται, 1, 20; η καρδια for μακαρια, 1, 45; περι σου περι σου, 4, 10; δε for δει, 13, 33; βδελυσμα, 16, 15; ου for ουαι, 17, 1; πότε ποτε, 17, 20; οίδαμεν . . . οίδαμεν, 20, 21; ουκεντι, 22, 16; ετι for αιματι, 22, 20; εις αυτηνρου, 13, 1; τη οικουμενης, 21, 26; υποπταζη, 18, 5; και for κε, 22, 38; ου μεν . . . τον δε, 23, 33; υψεστραψαν, 24, 33.

In John: γαλιδεαν, 1, 44; αυ| αυτοις, 7, 45; ος for ο θεος, 4, 24; βαλω for λαβειν, 6, 21; εμειν, 10, 40; ιδα for ιουδα, 13, 2; καϊκαι, 19, 9.

In Matthew: γαμων for μαγων, 2, 16; παταμω, 3, 6; του for τους, 5, 44; τε for τελει, 17, 24; το νανιον, 18, 27; α for ο, 21, 5; ει for εις, 25, 46; τους for τουτους, 26, 1; μα for λαμα, 27, 46; εσχισθη for εσεισθη, 27, 51.

In Mark: ιακωβου και ιακωβου και, 1, 29; διαπερασαντες (= -τος), 5, 21; δαν for εαν, 6, 22; φαριοεων, 8, 15; απελογουντε, 16, 14a.

In John 6, 56 there is a repetition of five whole lines not discovered by scribe or correctors. Omissions by carelessness or because of like endings, which can be definitely assigned to our scribe, are few: Matthew 4, 21–22; 15, 18; 16, 2–3; Mark 6, 23; 7, 13; 11, 15; Luke 8, 31; 15, 19; 15, 24; 17, 35¹; John 5, 11–12 (perhaps from parent); 21, 4. The regular scribe is very free from such errors, if we consider the rapid style of his script and the length of the ms. Neither can the peculiarities of spelling, forms, and construction, as a rule, be referred to our scribe, but rather mark the character of the text tradition and its locality and age. Only in the case of those characteristics which run through the ms without change can we assume our scribe responsible. Among these I venture to draw deductions only from those pronounced characteristics which are rare or non-existent in other Biblical mss. In this class we may enumerate: tendency towards aspirated consonants, αλλα before all vowels, κα for και, and the decided tendency towards Attic or other old forms. The most of these find their nearest parallels in the early papyri and the oldest uncials of Egyptian origin, thus confirming the supposed Egyptian origin and suggesting an early date.

¹ A most interesting case; the scribe himself corrected his mistake after writing three words.

III. CONTENTS

I. ORDER, OMISSIONS, CROWDED WRITING

THE MS once contained the whole of the four gospels in the order, Matthew, John, Luke, Mark. This is the order known as the Western, of which the best known examples have been the mss D X 594, Old Latin (a b e f ff, q), and Gothic. As noted above, there are two lacunae caused by the loss of leaves. These cover John 14, 25 (ο δε παρακλητος) to 16, 7 (including *ελευσεται προς υμας*) and Mark 15, 13 (οι δε παλιν) to 15, 38 (including *εσχισθη εις δυο*). The remainder of the ms is so perfect that there is rarely a letter missing or indistinct.

On the preceding page I have listed 12 cases of longer omissions by our scribe; 9 of these were due to like endings and 3 to like beginnings of successive phrases. We may assume that these omissions would more easily occur if the parallel parts stood at the beginnings or ends of neighboring lines, and thus may draw inferences as to the length of line in the parent ms. The three omissions in Matthew are respectively 214, 44, and 36 letters long, indicating a line of either 20 or 40 letters in the parent. As W has about 30, it seems quite certain that the parent did not agree. In Mark the three omissions are of 36, 30, and 14 letters each. These lengths might be consistent with a line length similar to W, but seem to point to a line of about half the length. In Luke, the lengths of the four omissions are 17, 27, 22, 65 letters, which would seem to suggest the short line attributed to the parent of Matthew. In John there are two omissions of this type; one comes between the first and second quires and is 69 letters long; the other, at 21, 4, is 49 letters long. We are also assisted by a repetition 139 letters long, covering five lines in the repeated form and five lines and eight letters in its first form. If we may unite the evidence of these three, the parent ms would seem to have had a line from 23 to 25 letters in length, *i.e.* again a different length, and so indicating a different parent.

The average amount of text written on a sixteen-page quire of the ms is ten and one-half pages of the Oxford 1880 edition. Yet

the first quire of John has about eleven and one-half pages, and the last two full quires of Luke (crowded writing noted above, p. 7) contain nearly twelve pages of text each. It is easy enough to explain large quires toward the end of a gospel, if crowding would have saved an extra small quire, but such is not the case here, as Luke ends in a four-page quire. This looks like a hint that the parent ms had larger quires. The larger first quire of John suggests a similar guess for that gospel as well. We shall find this thought confirmed in our study of the text affiliations later.

2. CORRECTIONS

There seem to be four well-defined groups of corrections to the ms.

(1) *First Hand*

There are seventy-eight cases where the scribe corrected his own blunders. Only rarely is there doubt as to the author of the correction. The original scribe uses a full round dot above a letter to delete it. The dot is made as dark and heavy as his ink allowed. He erases only rarely, preferring to wash or wipe off the still moist ink. The example which makes the delete dot sure for the first hand is in Luke 17, 35, where we find *καὶ ἀποκριθέντες λέγου* of verse 36 standing before verse 35, though it follows in its regular place; cf. above, p. 26. Similarly deleted errors are: Matthew 17, 25 *ὁ ἱς* (also deleted by second hand); Mark 10, 35 (see under third hand); 15, 43 *ὁ*; Luke 6, 26 *ὑμῖν*; 17, 20 *πότε*; 19, 23 *μοῦ*; 20, 1 *αὐτῶ*; 24, 14 *περὶ πάντων*; John 10, 30 *μοῦ*; 17, 22 *δεδωκας* (*δ* also deleted by second hand); 19, 9 *καὶ*.

A few of the corrections by the first hand give light on his language: Matthew 6, 20 *ουδε* corr. to *ουτε*; 16, 25 *απολεση* corr. to *απολεσει*; 17, 19 *υμεις* corr. to *ημεις*; 27, 46 *θε* corr. to *θες*; Mark 6, 28 *φυλακει* corr. to *φυλακη*; 11, 15 *ετω ιερω* corr. to *εν τω ιερω*; Luke 4, 36 *δυναμε* corr. to *δυναμει*; 6, 8 *χειραν* corr. to *χειρα*; 7, 38 *αυτου* corr. to *αυτης*; 8, 7 *απεπνιξον* corr. to *απεπνιξαν*; 13, 35 *ηξοι* corr. to *ηξει*; 22, 39 *τω . . .* corr. to *εις το ορος*; 23, 9 *αυτον* corr. to *αυτω*; John 6, 18 *διηγειριτο* corr. to *-ρετο*; 11, 24 *αναστησιται* corr. to *-σεται*; 18, 40 *βαρραβαν* corr. to *βααραβαν*.

A few of the corrections by the original scribe are well-established variant readings. Their appearance as corrections made by first hand seem to indicate that they stood in the parent ms as

glosses either between the lines or in the margin, and so were not always seen by the copyist at first. The examples follow:

Matthew, 12, 31 *η δε του πνς βλασφημια ουκ αφε*, i.e. one line, stands in an erasure. The first writing was washed off immediately and erased very neatly so that hardly any traces remain. The first letter was taller or there was something over it, since the erasure extends rather high (cf. *ος* two lines below). There were no abbreviation marks to be erased. Two upsilons can be read near the end of the line, also *ον* near the middle. It all agrees fairly well with the supposition that the scribe omitted just one sentence, but if so he must have started *ος εαν ειπη*, etc., without *και* before it. It is evident that our ms must be related in some way to the mss X 6, 113*, 234, 435, l. 25, l. 47; Old Latin (a g l), Vulgates (J R), and Victorinus, all of which omit the whole verse: "But the blasphemy against the Holy Ghost shall not be forgiven unto men." It seems quite clear that the parent of W omitted the sentence, but it had been supplied in a marginal gloss, which was not discovered by the copyist of W, until he had written the next following line. As this omission is almost certainly an error, we must accept a certain relationship between W and the above enumerated mss.

Matthew 21, 19 *επ* corr. to *εν* or *vice versa*; *επ* is supported only by mss 59, 66, 238, l. 22, l. 150*, l. 185. The confusion of *ν* and *π* is a common scribal error.

Matthew 21, 30 *απεκριθη*, which was written at first, is supported by Syr cu S, Sah Bo. The correction to agree with Greek mss was only partial, so that *απεκριθεις* resulted.

Matthew 16, 24 *αυτον* corr. to *εαυτον*, which is attested by all Greek mss, may be compared with OL mss, r r., which have *se* for the regular *semet*.

Mark 8, 31 *απο* corr. to *υπο* which is the reading of *Σ B C D G K L N Π Σ Φ* 11, 19, 20, 60, 114, 122**, 220, 238, 473, l. 48; all others have *απο*.

Mark 15, 43 *ο* before *απο* was written and deleted by the first hand. The authorities for omission are: D 13, 28, 219, 220, 472, 484, l. 49, Syr S, Bo (five mss), Eth. All other Greek mss have it.

Luke 5, 25 *παντων* was corrected at once to the regular reading, *αυτων*. Fam. 13, 157, l. 47 are the only other authorities I have found for *παντων*; 111, 124, Sah (111) have the conflate *αυτων παντων*.

Luke 6, 26 *υμιν* was written and deleted by first hand. It is found in D Δ fam 13,¹ 28, 472, 700, etc., also b Bo Sah Arm Eth Ir Chr. Most of the uncials omit.

Luke 8, 21 *αυτοις* corr. to *προς αυτους* man 1. The only authorities for the dative are D 127, 569, c e Basil.

Luke 11, 6 *εξ απ* corr. by erasing *απ* and writing *οδου*. This points to a gloss containing the reading of D d, *απ αγρου*.

Luke 18, 43 *ηκολουθησεν*, which was written at first, is supported by 252*, 254, 569, l. 48, l. 49, gat. The corrected form *ηκολουθει* is found in all other mss.

Luke 19, 23 the scribe at first wrote *μου το αργυριον* with *Ⲭ* A B L Ψ 33, 157, l. 48, Sah Bo. He then corrected the order to *το αργυριον μου* as found in most mss, especially the Antioch recension.

Luke 20, 1 + *αυτω*, which was first written, is supported by 472, Syr S cu g, Sah Eth. Its deletion brought the text into agreement with all other mss.

Luke 23, 12 *ο* was added above and before *ηρωδης* by first hand. The authorities for omission are H U fam 13, 72, 74, 86, 90, 106, 234, 235, 245, 252*, 254, 330, 435, 565, 569, l. 47, l. 48, l. 49, l. 54.

Luke 8, 42 *συνελιβον*, which seems to have been written at first, is supported by C L U fam 13, 28, 33, 157, 243, 259, 472, l. 47, l. 49, l. 183. It seems an harmonistic insertion from Mark 5, 24. The corrected form *συνεπνιγον* is supported by all other mss.

Luke 10, 11 *υμιν* written and corrected to *ημιν* by first hand; *υμιν* is found in *Ⲭ** D Δ, 3, fam 13, 115, 242, 433, 478*, l. 184, Vulg D. All others have the corrected form *ημιν*.

Luke 6, 48 *δια το καλως οικοδομησθαι αυτην* is the reading of W, man 1, thus agreeing with *Ⲭ* B L Ξ, 33, 157, Syr h, Sah Bo. But *δια το* stands on an erasure and I seemed to read *τε* ' ' as the original writing. We may feel certain that the scribe started to write *τεθεμελιωτο*, etc., of most mss, but saw the correction mark or gloss in season to change without much erasing.

John 10, 18 *απο* erased and *παρα* written by first hand. There is no MS authority for *απο* but we may compare *a patre* of all Latin mss and *απο του πατρος* of Justin. Dial. c. Tryph. 100.²

¹ Fam. 13, fam. 1, etc., indicate the testimony of the respective group whether all members agree or only a majority.

² Mr. Hoskier has found *απο* in MS 157. Through his kindness I am able to insert in proof readings from this interesting MS in other noteworthy passages.

John 10, 30 *μου* written and deleted by first hand. The authorities for *μου* are Δ 71, 247, l. 44, e δ Syr S g, Sah Bo Go Arm Eth Pers. All others omit.

John 17, 22 *δεδωκας* corr. to *εδωκας* by first hand. For *δεδωκας* the authorities are *Ⲛ* B C L X Y Γ Δ Λ unc. 6, etc.; for *εδωκας* A D N U Π 106, 157, 248, 482, l. 48, l. 49, al. 6, Clem Hipp Eus Chr Cyr.

Summing up this evidence we may note that in Matthew the first written forms agree in all four cases with the version tradition,¹ while the corrected form is each time the same as the Antioch and Hesychian² recensions.

Practically the same condition holds for Luke 8, 13 to end, for of the seven corrections six agree with the Antioch recension, usually supported by the Hesychian, while one agrees with the Hesychian alone. The forms first written agree with the version tradition. The Hesychian and Antioch recensions are found supporting these readings only once each.

Also in Luke 1-8, 12, both of the corrections are from the text found in bilinguals or lectionaries to the Hesychian and Antioch recensions.

In Mark one correction is from the Antioch recension supported by lectionaries and some versions to the Hesychian supported by part of the version tradition. The other is from the Hesychian and Antioch recensions to the version tradition.

In John two of the corrections are from the version tradition to the Hesychian and Antioch recensions, and one is the opposite. Even from this fragmentary evidence it seems likely that the different parts of the parent ms had been corrected to agree with different text traditions.

The remaining 33 corrections by first hand are mostly due to errors of eye or memory; all are given in the collation, so I shall omit them here.

(2) *Second Hand*

Corrections by the second hand (*διορθωτής*) number 71. His delete mark is to draw a line through the letters rejected; examples are found in Matthew 17, 25; 27, 55; Mark 2, 25; 3, 10; 10,

¹ I shall use the term version tradition to designate the type of text found in the bilinguals, versions, and Greek MSS allied to the versions.

² See v. Soden, *Schriften d. N. T.* p. 894 ff.

35; John 17, 22. Omissions are marked by the sign \cdot/\cdot , which is repeated in the margin with the words to be added. Examples are: Matthew 2, 17 \cdot/\cdot του προφητου; 7, 17 \cdot/\cdot αγαθον; 24, 24 \cdot/\cdot μεγαλα; Luke 12, 30 \cdot/\cdot του κοσμου; John 11, 9 \cdot/\cdot τουτου. The mark ($>$) is used in similar fashion once: John 8, 12 $>$ λεγων. This is not an addition but a substitute expression, and the change of sign may denote this fact.

The second hand generally shows the following differences from the first hand: the ink is lighter; letters are regularly somewhat smaller, especially when written between the lines or on the margin; the slope is less even; there is less difference between the light and heavy strokes, thus giving a rather heavy appearance to the writing; \omicron , ϵ , and σ are rounder; \omicron is smaller and ϵ has regularly a shorter middle stroke; α , δ , λ , μ seem to have rather straighter lines; ν is narrower and the cross stroke starts from the top of the first upright stroke; the cross stroke of θ projects less, while the perpendicular stroke of ρ regularly shows above the curve; υ has a shorter tail; ω is flatter and closes in more at the top.

Quite a number of the corrections by the second hand are either known or natural variants, yet the sum total of such variants is too small to suggest that the διορθωτής regularly compared a second ms. Matthew 15, 8, gives a hint as to the method of origin or the cause of these corrections. In this passage the first hand omitted *και τοις χειλεσιν με τιμα*, but left some space at the end of the line and the first half of the following line vacant. It is correctly supplied in the characteristic smaller letter of the second hand. This phrase is found unvaried in all the mss known to me. It might be explained that the original scribe could not read his copy either because of illegibility or of damage to the parent ms. But if such were the fact, similar cases should have occurred. Also, as above noted, the second hand does not seem to have used another ms for purposes of comparison, so he must have read the passage in the parent. There is a more natural explanation. In W this correction is preceded by *εγγιζει μοι ο λαος ουτος τω στοματι αυτων*. All of this except *ο λαος ουτος* is omitted by \aleph B D L T^c (1), 33, 124, Old Latin Vulg Syrr Bo Arm Eth, etc. We may be sure that *εγγιζει μοι τω στοματι αυτων* was not original in this passage. But it was regular in all mss of the Antioch recension, to which this portion of W is related, as

we shall see later. If, then, the parent of W was accommodated to the Antioch recension by correction, the whole matter becomes clear. The gloss inserted above *και τοις χειλεσιν με τιμα* was considered a substitute for it rather than an addition; therefore the scribe did not venture to write it, though he left a space for the *διορθωτής* to use, if he desired. Corrections and additions to the parent ms seem the proper source for the following products also of the second hand:

Matthew 6, 7 + *στι*; *στι* is omitted by minuscule 4, and we may note that Sah and Bo have the weaker conjunction *ⲭϵ*. Its omission thus seems due to Coptic influence.

Matthew 10, 14 *τους λογους* is corrected by second hand for *των λογων*, elsewhere found only in certain mss of Chrysostom in his citation of this passage.

Matthew 19, 8 + *υμιν*. In addition to the first hand of W minuscule 11 and Chrys. omit.

Matthew 22, 22 *απηλθαν* is corrected to *απηλθον* by second hand. The form in *α* is characteristic of Egyptian texts and the older parts of W. The omicron forms are universal in the Antioch recension.

Matthew 24, 2 + *ωδε*; the first hand of W omits, supported by minuscule 241, and a few mss transpose.

Mark 4, 31 *μικροτερος* is correction for *μικροτερον* of the first hand. The latter is supported by *Ⲭ B D* L M Δ 13*, 28, 33, 131, 179, 235, 258, 482, 569, 700*, while the great majority have *μικροτερος*.

Mark 6, 14 *αυτου* is corrected to *αυτω*. The regular reading is *εν αυτω*, which the corrector may have been trying to restore; *αυτω* is supported by 485*, l. 88, and the vulgates R T*; *αυτου* of the first hand seems to be supported by Syr S alone (possessive ending).

Mark 6, 16 *ον* is added before *εγω ον*. This was probably intended as a correction of order, though the second *ον* was not deleted. We may, however, note that before *ον* W reads *στι*, which is omitted by *Ⲭ B D L 1, 28, 33, 67, 124, 209, 565*, Latin Syrr Arm Eth. The insertion of *στι* at some time in an ancestor of W may have caused the displacement.

Mark 8, 25 *ανεβλεπεν* of first hand, supported by *Δ 346*, is corrected to *ενεβλεπεν* of *Ⲭ^c B L fam 13, 28, Syrr Sah Bo*, etc. *ανεβλεψε* has some support, but most mss have *ενεβλεψε*.

Mark 10, 36 $\mu\epsilon$ is added before $\pi\omicron\iota\eta\sigma\alpha\iota$, with \aleph^{cb} L. (Sah Bo); (cf. \aleph^c B Arm = $\mu\epsilon \pi\omicron\iota\eta\sigma\omega$). The first hand omits $\mu\epsilon$, as do Δ 282, 472, 569, l. 29, etc. Also most mss reading $\pi\omicron\iota\eta\sigma\omega$ omit $\mu\epsilon$. Most mss read $\pi\omicron\iota\eta\sigma\alpha\iota \mu\epsilon$.

Mark 13, 25 $\tau\omega \sigma\upsilon\rho\alpha\nu\omega$ of first hand is corrected to the plural. The singular is elsewhere found only in minuscules 38 and 700, while Syr S is indeterminate.

Mark 15, 40 $\omega\sigma\eta$ is corrected by second hand from $\omega\sigma\eta$. With this mistake of the first hand we may compare $\eta\omega\sigma\eta$ of minuscule 472 and $\omega\sigma\eta$ of 28 in Matthew 27, 56. For the cause of the error compare Sahidic $\aleph\iota\omega\chi$.

Luke 6, 37 $\iota\nu\alpha$ of first hand is supported only by D, the Latin mss (a c d e ff, r, mol) Syr S Diatess Sah Eth and Basil. Tertul. Cypr.; $\kappa\alpha\iota \sigma\upsilon$ of the second hand is supported by all others.

Luke 8, 49 $\alpha\pi\omicron$ of the first hand is supported by A D fam. 1, 51, 251, 472, 700, a b l q Vulg. (A), Syr cu g, Bo (F), Dam. All others support $\pi\alpha\rho\alpha$ of the second hand.

Luke 9, 52 $\alpha\upsilon\tau\omicron\upsilon$ of the first hand has by far the best authority, while $\epsilon\alpha\upsilon\tau\omicron\upsilon$ of the second is supported by A E G S V Δ and other representatives of the oldest Antiochian recension.

Luke 10, 11 $\upsilon\mu\omega\nu$ is added by the second hand; besides the first hand only Syr cu S seem to omit.

Luke 11, 49 $\alpha\pi\omicron\kappa\tau\epsilon\nu\omicron\upsilon\sigma\iota\nu$ of the first hand is the regular reading. Only \aleph^* supports $\alpha\pi\omicron\kappa\tau\epsilon\nu\omicron\upsilon\sigma\iota\nu$ of the second hand.

Luke 11, 54 $\kappa\alpha\tau\eta\gamma\omicron\rho\eta\sigma\omicron\upsilon\sigma\iota\nu$ of the first hand is supported by A X Δ 69, 569, l. 19 only. All others agree with the second hand in having the subjunctive.

Luke 12, 17 $\sigma\upsilon\nu\alpha\zeta\alpha\iota$ of the first hand is supported by A fam 13, 131 (*teste* Scholz). All others have $\sigma\upsilon\nu\alpha\zeta\omega$ with the second hand.

Luke 12, 30 $\tau\omicron\upsilon \kappa\omicron\sigma\mu\omicron\nu$ is added by second hand; its omission by first hand is supported only by minuscules 12, 40, 53, 58, 59, 63, 67, 119, 248, 253, 259, 330, 482, and Old Latin l.

Luke 12, 47 $\alpha\upsilon\tau\omicron\upsilon$ of the first hand has the best and oldest support; $\epsilon\alpha\upsilon\tau\omicron\upsilon$ of the second hand belongs to the Antioch recension (= A E** G^{sup} H M R S U V Γ Δ Λ , etc.).

Luke 12, 50 the first hand omits $\sigma\upsilon$, as do mss 53, f and i*. The second hand adds $\sigma\omicron\upsilon\nu$, not elsewhere found, but which must stand for $\sigma\omicron\upsilon\nu$ of \aleph A B D K L M R T U Π al (30), Origen, Dionys. This mistake tends to confirm the idea that the second hand was inserting hastily written or crowded glosses of the parent ms.

Luke 15, 30 *σιτευτον* of the first hand is correct; *σιτιστον* of the second hand has no support in this passage, but is borrowed from Matthew 22, 4. Therefore the glosses of the parent ms seem to have contained harmonistic additions or corrections.

Luke 20, 26 *εσιωπησαν* of the first hand has no other support. It is a synonym of the correct *εσιγησαν*, and may well have crept into the text under the influence of the early versions with which we find W allied so often. Another explanation may make it an harmonistic error, for while *σιγαω* occurs two or three times in Luke, *σιωπαω* occurs twice in Matthew and four times in Mark.

Luke 20, 35 *της εκ νεκρων* of the second hand is the regular reading; *των νεκρων* of the first hand is supported by 38, 59, 234, 435, l. 7, l. 13, c, Sah Bo.

Luke 21, 33 *παρελευσονται* (1) of the second hand is the best supported reading. The singular, given by man 1, is supported by C K Π fam 1, etc., and Old Latin a e q r r₂.

Luke 21, 34 first hand omits *η* before *ημερα*, as do D K V. The addition by the second hand is supported by all other mss.

Luke 22, 37 *πληρωθηναι* of the first hand is found only in 56, 108, 124, 218, 262, 482; also in 66 *τελεσθ* stands in an erasure; *τελεσθηναι* of the second hand agrees with all other mss. The error arose as a retranslation from one of the versions or through an harmonistic influence from Mark 15, 28.

Luke 24, 34 the omission of *οντως* by the first hand is supported by 258*, b e l and Cyril. The second hand inserts the word after *κς*, as do A X Γ Δ Λ Π unc. (8), etc., of the Antioch recension. Other mss and versions insert before *κς*.

Luke 24, 50 for *βηθανιας* of the first hand I have found no support, though *εις* is omitted also by 237, l. 15, l. 253, Vulgate (C), and Augustine. The second hand correction, *εις βηθανιαν*, is supported by A C*** X Γ Δ Λ Π unc. (7), etc., as also by the Latin mss.

John 8, 12 *και ειπεν* of the first hand is supported by Syrr Diatess Eth Pers, though it has no support in Greek mss; *λεγων* is added in the margin, perhaps as a substitute, though *και ειπεν* is not deleted. It is the regular reading.

John 11, 18 omission of *ως* by the first hand agrees with D d Syr S Diatess Cyr. All others agree with the second hand in adding *ως*.

John 16, 22 *ἐξεται* of the first hand is supported by \aleph^c A D L Ψ 33, 42, 122, 131, 145, 157, 249, 254, 481, 482, l. 15, l. 184, a b d e r Vulg Cop Chrys, etc. *ἐχετε* of the second hand occurs in \aleph^* B C Y Γ Δ Λ Π unc. (7), etc.

Analyzing these cases we get results similar to those obtained for the first hand changes. In Matthew all of the second hand corrections agree with the Antioch recension, sometimes but not always supported by other ms groups. The first hand generally has weak support, but it always includes mss, versions, or Church Fathers related to the version tradition. The same relationship to the Antioch recension prevails in the second hand corrections in Luke 8, 13 to end, though one case out of the seventeen points to a different influence. The first hand here also is always related to the version tradition. There is but one example in the first two quires of Luke and this gives a correction from the version tradition to the Antioch and Hesychian recensions. In Mark we find six cases of correction to the Hesychian recension, but usually supported by some branches of the version tradition, while one case is just the opposite. The fact that representatives of the version tradition are found on both sides in all except one case hinders us from assuming a definite accommodation to either of the great recensions. In John there are but three cases and all show corrections from the version form to the Hesychian supported by the Antioch recension. The remaining 33 cases of second hand are mostly corrections of simple errors. All are found in the collation.

(3) *Third Hand*

I have noted only the following eleven cases of correction by the third hand:

Matthew 24, 32 *ευθυσ* for *εγγυς*; *υθ* is in an erasure and by a later, rougher hand; there is no variant recorded for the passage. Possibly the first hand wrote *εγγυς*.

Mark 5, 1 omitted *ν* of *την* before *χωραν* was added by the third hand.

Mark 10, 35 *προσελθοντες* of the first hand, corrected at once to *προσελθοντες*, was further corrected by the second hand, who crossed out *ες*. The third hand again crossed out these two letters, erased the first *ε* and wrote *η*. All other Greek mss have *προσπορευονται*. The perfect tense of the Old Latin mss *c d f ff*,

r aur, Syr S Sah Bo gives some warrant for the first hand reading.

Mark 11, 33 *οιδομεν* of the first hand was corrected to *οιδαμεν*.

Luke 4, 19 the third hand corrected *τεθρωμενους* to the spelling, *τεθραυμενους*, of D^a; *τεθραυσμενους* is the regular reading.

Luke 7, 3 third hand changes *αυτω* to *αυτον* after *ερωτων*.

Luke 7, 22 *ειδατε* of the first hand is corrected to *ειδετε*.

Luke 8, 2 of *εξεληλυθη* the letters *ξεληλυθ* are in an erasure and by the third hand. The letters are unduly spread, showing that the original writing was longer. The only recorded variant is the pluperfect in Syr cu, Cop.

John 5, 19 the third hand adds the omitted *ν* of *αμην*.

John 8, 46 *διατι* after *λεγω* omitted by first hand is added by erasing *γω*, writing *γω δι* at end of previous line and *ατι* in the erasure.

John 11, 7 omitted *α* of *αγωμεν* is added by third hand.

These are all natural corrections made by an intelligent reader. The corrections at Matthew 24, 32 and Mark 10, 35 almost forbid our thinking that he had another text to use for comparison, while + *διατι*, John 8, 46, seems to imply knowledge of a corrected text. It is possible that this correction was made by the *διορθωτής* and that the awkwardness of the writing is due to the depth and roughness of the erasure. The omission of *διατι* is supported only by 28, (87), 250, Bo (two mss), Syr g (nine mss).

The third hand is written with large, awkward letters. Ornamental dots are heavier, especially on the middle stroke of *ε* and the cross stroke of *θ*; also *ν* and *υ* are ornamented. The ink is brown but rather darker than the regular hand. It is decidedly later than the original writing, but may be dated as early as the sixth century, possibly the end of the fifth.

(4) *Other Hands*

Of the fourth hand there are but four instances:

Luke 17, 1 *ου* for *ουαι* is corrected to *ουε*.

John 6, 53 omitted *μη* is added.

John 9, 6 omitted *ο* of *του* is added a little below and smaller.

John 9, 23 *ειπον* is changed to *ειπαν*.

These are all corrections by a reader and were not drawn from acquaintance with another ms. The letters are very awkward in

shape: Coptic μ is used. The ink is jet black. The corrector was certainly not in the habit of writing in uncials, so it would be useless to attempt to date him on the basis of the forms of these few letters. We have, however, seen that black ink was used in the Deuteronomy-Joshua ms in the sixth century and later; so we may safely date this hand later than the third hand.

The first quire of John I have excluded from the discussion thus far, as the hands are all different. To avoid confusion I name them *a*, *b*, and *c*, instead of first, second, and third.

In this quire there are four cases of letters crossed out. The following three were certainly deleted by hand *a*: 2, 16 \circ between μ and η of $\mu\eta$; 2, 24 \circ before $\epsilon\alpha\upsilon\tau\omicron\nu$; 4, 10 α between τ and \circ of $\alpha\upsilon\tau\omicron\nu$.

In 4, 22 $\circ\circ\kappa$ for $\circ\upsilon\kappa$ is corrected by crossing out the second \circ and writing υ above it. This is surely not hand *a*. In 1, 33 the same hand corrected $\sigma\omicron\varsigma$ to $\circ\upsilon\tau\omicron\varsigma$ by writing υ above. In 3, 15 $\zeta\omega\nu$ is corrected to $\zeta\omega\eta\nu$ by changing ν to η and adding ν above. In 3, 22 ι is written above to change $\epsilon\varsigma$ to $\epsilon\iota\varsigma$.

These four changes I refer to hand *b*. The noticeable characteristics are the angularity and narrowness of the letters. The ink is of the same shade.

In 1, 13 the first two letters of $\sigma\alpha\rho\kappa\omicron\varsigma$ stand in an erasure; the ink is darker and the α both angular and broad. It was certainly not written by hand *b* and probably not by hand *a*, yet it is of the same general style and so not much later. The fact that none of the hands bear any resemblance to the hands in the remainder of the ms proves that all date from a time before the quire became a part of the ms, or that the whole quire is later than the fourth hand of the ms; I incline to the first alternative, for it does not seem likely that three different scribes would have busied themselves with the first quire of John and yet have left no mark in the rest of the ms.

I have above, on p. 2, referred to the three hands in which the subscription to Mark was written. These may now be numbered 5, 6, and 7; nos. 5 and 6 are semi-cursives of the fifth century and in light brown ink; no. 7 is a similar but ruder semi-cursive in jet black ink. An eighth hand wrote across the top of the same page (372 of the ms) certain words of which $\cdot\cdot\lambda\lambda\omicron\varsigma\ \nu\alpha\omega\varsigma$ or $\cdot\cdot\lambda\lambda\omicron\nu\ \nu\alpha\omega\varsigma$ is still legible. The ink is pale brown and the forms of the letters most crude. I have found no explanation for the note.

The regular subscriptions to the four gospels are *εὐαγγέλιον κατὰ μαθθεον, κατὰ ιωαννην, εὐαγγέλιον κατὰ λουκαν, εὐαγγέλιον κατὰ μαρκον*. All are preceded by a simple ornamental division, identical for Matthew, John, and Luke, but larger for Mark. The subscriptions are all by the first hand and of the regular size of letter.

At the beginnings of the Gospels, crowded near the top of the page, stand the usual titles, *[εὐ]αγγέλιον κατὰ μαθθεον, εὐαγγέλιον κατὰ ιωαννην, εὐαγγέλιον κατὰ λουκαν, εὐαγγέλιον κατὰ μαρκον*. In spite of slight variations it is manifest that the titles of Matthew, Luke, and Mark were written by the same hand, who was not the scribe of the ms, though there seems to be a tendency to imitate the regular hand in a few letters. The smaller size, varying slope, and characteristic forms of certain letters have caused me to assign these three titles to the second hand, though I recognize that the identification is somewhat doubtful. Those who accept this view must admit that the *διορθωτής* was consciously or unconsciously influenced by the forms of some letters on the page before him as he wrote. The writer of the title to John is even more doubtful. Yet we may venture the assertion that it was not by the scribe of the first quire nor by either of its correctors. I base this view not only on the style of writing, but still more on the lighter shade of the ink and its apparent escape from the severe wear which the ink on the two outside pages of this quire has suffered. It seems clearly later than the original writing of the quire. It bears, to be sure, a certain general resemblance to the regular hand of the quire, but one feels that it is only imitative and not very well done at that. The almost complete absence of ornamental dots on the letters distinguishes it sharply from the regular hand of the quire. In fact, in this regard it stands on a par with the regular hand of the whole ms. The variations in slope, smaller size, and shapes of *ω, τ, ν, λ* remind us of the *διορθωτής*. The title would be most easily explained by supposing it written in a hand striving to imitate the writing of that quire; as the other titles are rather imitative, this assumption would suggest the *διορθωτής* as the writer, a decision that we cannot accept until the question of relative age of the two parts of the ms has been settled. It may be of interest to note that the word *εὐαγγέλιον*, where it occurs in the text and subscription, measures approximately $1\frac{1}{4}$ inches in length each time, while in the titles it measures about an inch each time. In the title of John it measures $\frac{1}{8}$ of an inch, thus

approximating the work of the διορθωτής.¹ We may also note that the last letters of *ιωαννην* in the title have offset or printed across on to the opposite page. This may have been caused by closing the book before the title was dry, or a little moisture or decay may have caused these letters to print across. The marks on the opposite page feel a little smoother than the ordinary offset.

The quire numbers are all by the regular hand except θ, of the first quire of John. This is smaller and in paler ink. It is probably by the same hand as the title of John.

¹ Cf. Amer. Jour. of Arch. vol. 13, p. 130 ff., for plates and further discussion.

IV. THE PROBLEM OF THE TEXT

THE solution of the text problem of W has been much impeded by the inadequacy of the textual material in the critical editions and the impossibility of explaining its peculiarities on the basis of the text theories generally accepted. It was a common occurrence to find in the Tischendorf apparatus al 2, al 3, etc., as the chief authorities for noteworthy variants of W. This seemed at first much more disconcerting than to find no authorities cited, yet in the end I found that the two conditions were often not different, for Tischendorf might have taken from the older editions cursive ms authority for many readings, which he left unmentioned. The inadequacy of any one critical edition, and the danger in omitting from consideration the minuscule mss and the variants in the versions, is well illustrated by the fact that a comparison of W with the apparatus of Tischendorf left unexplained nearly five hundred important variants in the gospel of Mark alone. Through the use of the minuscule mss and the early versions this number of unsupported readings has been reduced by nearly three-fourths. Furthermore, a comparison of the readings of W with von Soden's results, as shown in his *prolegomena*, convinced me that Tischendorf and Westcott and Hort had built on a false foundation. Von Soden's earliest form of the Antioch recension (K¹) pointed so plainly in Matthew to W as its oldest and best representative, and his Hesychian recension (H) agreed so closely with W in Luke 1-8, 12, that I could not hesitate to accept his results, at least up to that point. The matter was made more certain by the fact that the corrections of first and second hands showed plainly that these recensions had been corrected into an older style of text in our ms or its parent (cf. pp. 31 and 36). That there was another, probably older, recension connected in some way with Origen is also likely, but that assumption does not seem sufficiently to explain all the divergences of the "Western Texts" of Westcott and Hort. Harris,¹ Chase,² and especially Hoskier³ have, I be-

¹ *Codex Sangallensis*, Cambridge, 1891; *Study of Codex Bezae*, Cambridge, 1891.

² *Old Syriac Element in the Text of the Codex Bezae*, London, 1893; *Syro-Latin Text of the Gospels*, London, 1895.

³ *Genesis of the Versions*, London, 1910-1911.

lieve, started on the right path here. Enough has been done so that it may be considered as settled that the peculiarities of the so-called Western text (von Soden's I) are closely allied to the early versions. My comparisons with the text of W, especially in Mark and the early part of John, establish this intimacy most clearly. Only rarely did I fail to find authority for W's "special" variants in some one of the versions, Syriac, Latin, Coptic, Gothic, Armenian, or Ethiopic. In the cases where I failed I generally attributed it to the inadequacy of the textual apparatus in the versions or to the insufficiency of my own acquaintance with all these languages. Harris (*op. cit.*) first showed the extent of Latin reaction on the Greek text in the bilinguals; Chase (*op. cit.*) followed with a more elaborate proof of the Syriac influence, which though adequate on the main theme claimed too exclusive an influence of Syriac. It remained for Hoskier to reconcile the conflicting ideas by assuming the early existence of trilinguals, in which there might be influence of more than one version on the Greek text at the same time. In my article in the *Amer. Jour. of Phil.* vol. 33, pp. 30 ff., I hesitated to accept this theory in full on the ground that it was barely possible to explain the textual conditions on the basis of bilinguals alone, and that no proof of the early existence of trilinguals was known to us. Yet even in the few weeks of study since that article new evidence has come to view, and doubtless more lies hid in the Church literature. We may note first Auxentius, 305-306 (Streitberg, *Gotische Bibel*, xvi), concerning Ulfilas: *Grecam et Latinam et Gothicam linguam sine intermissione in una et sola ecclesia Christi predicavit . . . qui et ipsis tribus linguis plures tractatus et multas interpretationes volentibus ad utilitatem et ad aedificationem sibi ad aeternam memoriam et mercedem post se dereliquit.* This does not state that Ulfilas completed or used a trilingual version, but that he used all three versions. That these were, however, combined in a trilingual may now be assumed, and I feel sure that with the new material available scholars will be able to prove that the Gothic version was made from a Greek-Latin bilingual and that it existed for a long time parallel to a Latin version at least, of which the best-preserved example is Old Latin f.

A much more decisive passage occurs in Ibn al-Assal's (1252 A.D.) introduction to his Arabic version of the Gospels.¹

¹ My attention was called to this reference by Professor Worrell of the Hartford Theological Seminary.

I quote from Professor MacDonald's translation¹ in *Estudios de Erudicion Oriental*, 1904, p. 386: "I have seen in Cairo a codex of the Psalms in three columns, Coptic, Greek, and Arabic, and in Damascus also a codex of the Psalms in three columns, Syriac, a transliteration of Greek, and Arabic." On page 385 Ibn al-Assal mentions a Greek-Arabic bilingual of the Gospels, and on page 387 refers to a Coptic-Arabic Bible. On page 389 he states that his translation has a Coptic interlinear over all words which are doubtful or difficult. Furthermore, there is now on exhibition in the British Museum (Harl. 5786) a trilingual Psalter, Greek, Latin, and Arabic, of a date before 1153. Mr. Hoskier writes me that the Greek forms the first column and the Latin the middle, and that the two correspond line for line. This evidence does not, to be sure, prove that there were trilingual mss of the Gospels; but the fact that a trilingual of the Psalms still exists and that such mss were perhaps frequent in the thirteenth century, when they must have been relatively unnecessary, and that the known examples included Syriac-Greek as well as Greek-Latin columns, gives us a most convincing suggestion as to what must have been the condition in the earlier times when the peoples of the East were bilingual or even trilingual. We know that bilingual (Greek-Syriac) inscriptions were common in Syria (cf. Mommsen, *Prov. Rom. Emp.* vol. 2, p. 96), and Latin also must have gained a foothold in the larger cities and garrison towns. In Egypt the conditions are known to have been quite similar. The absolute necessity of having Syriac and Coptic versions of the New Testament in spreading Christianity among the peoples of those regions will be felt by any one who has ever observed the enthusiasm with which a speaker in their own tongue is greeted by the Germans in Wisconsin, the French in Quebec, and still more the common people in Wales, though all of these understand English.

We may be sure that the rapid spread of Christianity over the Roman world was caused by or accompanied by the translation of the Gospels into the chief languages of the Empire. Yet Pliny, *Ep.* 10, 96, tells us that Bithynia was overrun by it before 111 A.D., and Tacitus, *Ann.* 15, 44, that it was widespread in Rome before 65.

The question of the date of the earliest translations of the New

¹ From *Brit. Mus. Orient.* 3382.

Testament is still undecided, but I have no hesitation in taking the side of those who claim the earliest date. That the translations into Syriac and Latin were the earliest has been generally conceded, but some have tried to put the date late in the second century. The real difficulty with such an assumption, aside from its incompatibility with the rapid spread of Christianity before that date, is the impossibility of explaining the age, frequency, and wide distribution of N. T. text corruptions, which are best assigned to bilingual or translation influences. Peculiarities characteristic of the bilinguals headed by codex D and by the Old Latin and Old Syriac mss are now found in W, an old Greek ms of Egypt, and have long been known in Irenaeus and other church fathers of his time and earlier. The characteristic features of this type of text were well established and widespread before 150 A.D., and to those who find the most acceptable explanation in the use and influence of the versions, as I do, there can be no doubt about the early date of the first New Testament translations. Even in the case of the Coptic translations the trend is now towards the earlier date; cf. Bousset, *Text. u. Untersuch.* vol. 11, p. 95. On pages 903 ff. of his *Prolegomena von Soden* states that mss \aleph and B show influence of the Sahidic translation and, while he assumes that the Bohairic version was made later, he notes instances where the Bohairic version shows variants plainly older than Sahidic and the related \aleph and B. Hoskier upholds the early date of both the Sahidic and Bohairic versions; cf. his *Genesis of the Versions and Concerning the Date of the Bohairic Version*, London, 1911.

The date of the Sahidic version has now been definitely placed before 300 by the discovery and publication of a ms of Acts in that version, which has been dated before 350 by Dr. Kenyon on the basis of a subscription in a cursive Greek hand of that date; cf. page lv in the introduction to Budge's *Coptic Biblical Texts in the Dialect of Upper Egypt*, London, 1912. Budge also notes that the version of Acts in question was not an original translation from the Greek, but because of transcription errors must be considered a later copy. We thus gain no definite date for the Sahidic version, but 300 may now be considered the *terminus ante quem*.

Another equally important and difficult question is the character and amount of influence of Tatian's Harmony of the Gospels. Did it influence or was it influenced by the Old Syriac version?

Of recent works Burkitt, *Evangelion da Mepharreshe*, von Soden, *Die Schriften des Neuen Testaments*, p. 1536, etc., and Vogels, *Texte und Untersuchungen*, vol. 36, 1a, have made the earliest Syriac translation dependent on Tatian's Diatessaron. Vogels even supposes a Latin version of Tatian, which influenced the Old Latin version or versions, and thus explains the close relationship of the Syriac and Latin translations. His work is able as well as elaborate and will be of value to scholars because of his long lists of "harmonistic" errors catalogued on pp. 63 to 106. To me he seems both to exaggerate the harmonistic influence and to err in his fundamental assumption that all harmonistic errors must be referred to the influence of Tatian's Diatessaron. Every one knows how easy it is for us to remember the Lord's prayer according to Matthew, while few can repeat the original form in Luke. The ancient Christians, both readers and scribes, knew their Gospels far better than we, yet they also would have remembered the words of Christ and the story of his life in a form which omitted or harmonized the differences in the accounts given in the four Gospels. Such a reader or such a scribe was sure to make corrections in his copy of the Gospels, especially in the period before the end of the second century, when the New Testament canon had not been formed and the written word was not yet so rigidly adhered to as in the Old Testament. The early established habit of collecting parallel passages for lectionary use aided this harmonistic tendency. There can be little doubt that Tatian's Harmony had an influence on the separate Gospels in those regions of Syria where it was used, but it certainly was not the cause of all harmonistic errors in mss both east and west. Hoskier, *Genesis of the Versions*, chapters iv and xii, has gathered many examples showing that the first Syriac translation of the Gospels was prior to Tatian,¹ and I shall note a few others in the discussion below. If this view is correct, the excessive exaltation of Tatian's Harmony rests on a very insecure foundation.

This outline of the current controversies on matters affecting the New Testament text does not aim or hope to settle the questions under discussion, but has been introduced in order that terms to be used later may be intelligible and the evidence of W placed on the proper side in these various controversies.

As it has already been seen that there are noteworthy differ-

¹ Cf. also *Amer. Jour. of Phil.* vol. 33, p. 35.

ences in the different parts of W, I shall discuss the text of each Gospel separately. The proof that such a course was necessary will appear from the different results arrived at in the different Gospels.

I. MATTHEW

In the discussion of first and second hand corrections to Matthew, pp. 31 ff., we found that practically all of the corrections agreed with the Antioch recension, sometimes supported by the Hesychian, but that the first written forms were always found in the version tradition. We can add to this evidence of a revision in the parent of W.

1) In 2, 6 *τη ιουδα* stands for *γη ιουδα*. This might be a scribal error of *τ* for *γ*, but our scribe has no tendency in that direction. It seems more likely that the parent ms had *της ιουδαιας* with D 61, a b c f ff, g, q, which was corrected by delete marks to *της ιουδαιᾶς*. With this form before the eye of the scribe it would make little difference if the *τ* had been corrected to *γ*, his tendency would be to write *τ*.

2) In 3, 6 + *παταμω* for *ποταμω* looks like a cursive gloss. Confusion of *α* and *ο* is not a natural fault of our scribe.¹ The addition belongs to the Hesychian recension, though it has support in the version tradition also.

3) In 8, 29 the conflate reading *απολεσαι ημας και προ καιρου βασανισαι* occurs. The regular reading is *προ καιρου βασανισαι ημας*, while only *Ⲭ*, Bo, Eustathius, Orosius, Augustine, and Ambrosius support *απολεσαι ημας*. Vulgate D shows this as an addition, but deleted. It seems that *προ καιρου βασανισαι* was written above *απολεσαι* as a correction in the parent of W; as the delete marks were not used, some reader, or our scribe, considered it an addition and inserted a *και*. The error *απολεσαι* was perhaps harmonistic in its origin; cf. Mark 1, 24; Luke 4, 35.

4) In 12, 16 W combines the regular reading *και επιτιμησεν αυτοις* with the substitute *δε ους εθεραπευσεν επεπληξεν αυτοις* of D 1, a b c ff, h k. The same explanation applies as in example 3.

5) In 17, 9 W has *καταβενοντων* for *καταβαινοντων αυτων*. We may compare *καταβαινοντες* of D and *descendentes* of d; cf. also e. The correction of the parent of W was evidently careless, as *αυτων* was not inserted when the change was made requiring it. But

¹ Cf. above, pp. 20-26.

compare Mark 14, 22 *εσθιοντων* alone; the genitive absolute developed as ablative absolute in Latin; cf. Moulton, p. 74.

6) In 18, 7 W adds *εκεινω* of the Antioch recension before *οιαι τω ανω* instead of after it; *εκεινω* is omitted by Σ D F L 1, 22, l. 184, d g, aur Vulg Syrr Bo Clementine Ep., Cyr. Basil. Aphr. Anast. Hier. It is clear that *εκεινω* was added to make the text conform to the Antioch recension, and the fact that it comes two words too early indicates that it was a gloss between the lines or in the margin of the parent. Old Latin *r*, has the order *vae huic homini*, which is indeed a Latin order, but no other Latin ms changes from the Greek order.

7) In 23, 25 W has *ακρασιας αδικειας*, where the scribe copied his original so accurately that he did not add the connective necessary to make a conflate reading, as was done in Syr g. As in examples 3 and 4, we find the Antioch reading *αδικειας* placed last, its natural position if the other reading stood on the line in the parent and this was added between the lines or in the margin. The reading *ακρασιας* is supported by both the Hesychian recension and the version tradition.

8) In 27, 41 W reads *φαρισαιω* (= *φαρισαιων* of D 63, 64, l. 2, l. 7, l. 9, l. 12, l. 36, l. 47, l. 183, l. 253, Syr S, Old Latin, and Cassiodorus). This has been explained on p. 22 as a possible scribal omission of *ν*, but the omission may also have been occasioned by a correction inserted between the lines or in the margin of the parent ms. At the end of a line *ν* was shown by an abbreviation mark, which was easily obscured by anything written above.

Cumulative evidence of this sort can never be quite conclusive, but we may, I think, assume that there was an ancestor of W, which had been corrected. It does not seem necessary to suppose more than one corrector, for all except one or two of the changes can be accounted for on the basis of accommodation to the Antioch recension. This conclusion does not force us to think previous readers incapable of making changes in their copies, but simply says that this plain evidence of recent correction points to a single corrector. Furthermore, the fact that most of this evidence is drawn from changes by first and second hands indicates that the corrections were made in the parent of W and not in some more remote ancestor. With a second or third copying many, if not all, of these inconsistencies would have been removed. That the

corrector aimed to make the text conform to the Antioch recension is borne out by the study of the text.

To avoid evidence liable to deceive, variants which are purely orthographical or grammatical have been treated under a previous head and will be, so far as possible, excluded here, even in cases where W has notable support for its mistakes. It has seemed that these peculiarities indicate rather the date and nationality of the scribe, or even the character of Hellenistic Greek, but not direct ms affiliation.

With these deductions there remain 1505 notable variants in Matthew, of which 1205 belong to the Antioch recension. It is furthermore the oldest type of the Antioch recension, viz. the K¹ type of von Soden, of which the best mss previously known are Ω S V. The special peculiarities of the later or revised types of the Antioch recension are not found in W.

It remains to determine the text form on the basis of which this corrected type of text was produced, and the 300 text variants opposed to the Antioch recension may be supposed to contain evidence on this question. I cite first those variants which have good uncial support, giving in each case all the authorities known to me for the reading:

- 1, 22 — του before κυριου = ✠ B C D Z Δ 1, 33, 127*;
- 2, 15 — του before κυριου = ✠ B C D Z Γ Δ Π al;
- 2, 17 δια for υπο = ✠ B C D Z, 33, 61, 71, 73, 125, 131, 157,
1. 63, OL Vulg Syrr Chr;
- 2, 22 του πατρος αυτου ηρωδου¹ = ✠ B C Eth;
- 3, 1 δε for και = ✠ B C U Γ 1, 33, etc. OL Vulg Sah Bo
(ten mss) Syrr;
- 3, 3 δια for υπο = ✠ B C D 1, 13, 33, 124, 157, 209, 700, OL
Vulg Sah Bo;
- 3, 4 ην αυτου = ✠ B C D 1, 209;
- 3, 10 — και (1) = ✠ B C D^{sup} M Δ 4, 124, 314, 471, 700, d Syr
cu g, Sah Bo Or Ir (OL Vg);
- 3, 11 υμας βαπτιζω = ✠ B 1, 13, 33, 209, 700, ff, g, l m Vulg
Just Clem Or Cyr Cyp Tert;
- 3, 12 (αποθηκην) + αυτον = B E L U 7, 9, 38, 52, 53, 58, 60,
157, 220, 224, 235, 236, 242, 253, 436, b ff, g, m Vulg
(B T X* Z*) Syrr Arm Eth Sah (P. S.) Cyr Ambr;

¹ Variants cited without explanatory remarks are regularly transpositions, or variations in form or spelling.

- 3, 16 *ευθως ανεβη* = **Σ** B D^{sup} 1, 127, 243, 435, 700, OL Vulg Syr cu g, Sah Bo Eth Hipp Chr Hil Op;
- 4, 3 *ο πειραζων ειπεν αυτω* = **Σ** B 1, 13, 33, 124, 157, 209, 700, ff, h k l Vulg Sah Bo Syr g Arm Eth Chr;
- 4, 9 *σοι παντα* = **Σ** B C* Z 1, 21, 33, 209, 335, 435, l Vulg Or Chr;
- 4, 16 *σκοτια* = **Σ**^b B D Or;
- 4, 16 *φως ειδεν* = **Σ** B C 1, 13, 33, 124, 209, 238, 240, 250, OL Vulg Or Eus Chr Cyr;
- 5, 25 *μετ αυτου εν τω οδω* = **Σ** B D L 1, 13, 28, 33, 124, 209, a b c d g, h q Syr cu g, Cop Arm Eth Ambr;
- 5, 32 *μοιχευθηναι* = **Σ** B D 1, 13, 22, 33, 124, 209, 237, 238, 253, 259, 1071, Thphil Or Chr;
- 5, 36 *ποιησαι η μελα[ι]ναν* = **Σ** B L a b c f ff, g, h l m Vulg Cop Arm Eth Chr Cyp Aug;
- 5, 39 *ραπιζει* = **Σ** B Σ 33, 234, 476, 700, l. 48, (Tert);
- 5, 39 *εις* for *επι* = **Σ*** B 4, 125, 169, 234, 235, 238, 245, 247, 253, 435, 473, 484, l. 184, Dial Eus Bas Chr;
- 5, 47 *το αυτο* for *ουτω* = **Σ** B D M U Z Σ 1, 4, 13, 21, 28, 33, 44, 47, 61, 124, 209, 235, 299, 346, 471, 700, al l. 48, Syr g Arm Eth Go Cyp Lucif Aug;
- 6, 6 *ταμιον* = **Σ** D, l. 47 (cf. B E L etc.);
- 6, 10 *-της* = **Σ** B Z Δ 1, 22, 406, Clem Or Chr;
- 7, 6 *καταπατησουσιν* = B C L X 33, 485, δ;
- 7, 10 *αιτησει* = **Σ** B C L Δ 33, 475, l. 184;
- 7, 24 *αυτου την οικιαν* = **Σ** B C Z 1, 33, 471, Sah Bo Or;
- 7, 26 *αυτου την οικειαν* = **Σ** B Z Σ 1, 700, Sah Bo;
- 7, 28 *ετελεσεν* = **Σ** B C Z¹ Γ 1, 2, 33, 68, 73, 99, 122*, 124, 127, 470, 476, 482, 485, 700, l. 44, l. 183, Or Chr;
- 8, 13 *-και (2)* = **Σ** B 99, 251, a b g, h k q Syr cu g, Sah Bo Ir Chr;
- 8, 27 *αυτω υπακουουσιν* = **Σ** B 1, 33, Eus Chr;
- 8, 32 *-των χοιρων (2)* = **Σ** B C* M Δ 1, 13, 33, 115, 118, 124, 142, 157, 299, 471*, OL Vulg Syrr Sah Arm Eth Go;
- 8, 34 *ινα* for *οπως* = B (cf. Latin Sah Bo);
- 9, 2 *σου αι αμαρτιαι* = **Σ** B C Δ* 1, 4, 5, 6, 7, 8, 9, 14, 33, 38, 64, 209, l. 50, Or Chr;
- 9, 8 *εφοβηθησαν* = **Σ** B D 1, 22, 33, 59, 118, OL Vulg Sah Bo Syr g Eth Hil Aug;
- 9, 11 *ελεγον* for *ειπον* = **Σ** B C L 1, 21, 33, 115, 118, Cyr;

- 10, 12 (αυτην) + λεγοντες ειρηνη τω οικω τουτω = **Σ*** D L Φ 1, 4, 22, 99, 209, 237, 259, l. 4, l. 7, l. 18, l. 19, l. 49, l. 184 al OL Vulg Arm Thphil Hil (cf. Luke 10, 5);
- 10, 13 εφ for προς = **Σ** B 243, Syr S g Eth Chr (cf. Luke 10, 5);
- 10, 23 ετεραν for αλλην = **Σ** B 33, 265, Or Petr Ath Cyr Chr Thdrt;
- 10, 28 αποκτενοντων = **Σ** C D U Γ Δ Π** 1, 72, 106, 247, 475, 476, 485, 700, l. 49 al;
- 10, 28 φοβεισθαι = **Σ** B C 21;
- 10, 31 φοβεισθαι = **Σ** B D L 1, 13, 33, 118, 157, 209, l. 36, l. 70, Or Cyr;
- 10, 33 καγω αυτον = **Σ** B D Δ 1, 32, 33, 44, 73, 86, 127, 237, 300, l. 34, l. 60, al OL Vulg Syr cu S Arm Go Or Cyr Chr;
- 11, 2 δια for δυο = **Σ** B C* D P Z Δ 33, 124, d q Syrr Arm Go;
- 11, 5 + και (3) = **Σ** B D L P Z Δ 1, 13, 28, 122, 300, 478, a b d g, k l q Vulg (D J L) Syrr Arm Go;
- 11, 9 προφητην ιδειν = **Σ*** B Z Or Chr;
- 11, 16 καθημενοις εν αγοραις = **Σ** B C D L M Z Δ Σ Φ 33, 106, 124, 157, 238, 243**, 299, 300, 346, 700, l. 48, l. 49, l. 184, al OL Vulg Chr;
- 11, 19 εργαων for τεκνων = **Σ** B* 124, Sah (111) Bo Syr g h Arm Eth Pers Hier;
- 11, 23 μη . . . υψωθηση = **Σ** B C D L 1**, 22, 42, a b c d ff, g, k l Vulg Syr cu Bo Arm Eth Ir Hier;
- 11, 23 - του = **Σ** B D Δ 157, 243, 478, l. 184, Bo Caes Chr;
- 11, 26 ευδοκεια εγενετο = **Σ** B 1, 33, k Vulg (Wurz J P*) Bo Ir;
- 12, 10 - ην την = **Σ** B C k l Vulg Bo Syr cu Eth;
- 12, 10 θεραπευσαι = **Σ** D L 106;
- 12, 22 - και (4) = **Σ*** B D 1, 77, 124, 201, 246*, 252*, 253, 262, 479, 480, l. 49, l. 184, OL Vulg Sah Bo Syr cu Arm;
- 12, 29 αρπασαι = B C* X 1, 238, l. 49, l. 184, a;
- 12, 32 τουτω τω αιωνι = **Σ** B C D fam 1, fam 13, al mult Or;
- 13, 2 - το = **Σ** B C L Z Σ 1, 4, 18, 33, 124, 237, 201, 241, 242, 248, 252, 253, 435, 479, 480, 700;
- 13, 3 σπειραι = **Σ** D L M X fam 1, 4, fam 13, 28, 99, 237, 243, l. 49, l. 184, al Or Chr Thphil;
- 13, 34 ουδεν for ουκ = **Σ*** B C M Δ 4, fam 13, 47, 50, 106, 131,

- 235, 238, 299, 300, l. 4, l. 18, l. 48, l. 49, l. 184, f Syr
h Arm Clem Or Chr;
- 13, 55 ουχ=Ⲭ B C M Δ Σ 33, 237, 244, 299, 472, 700, Or Eus
Bas Cyr;
- 14, 19 του χορτου=Ⲭ B C* I Σ Φ I, 22, 33, 106, 124, 157, 245,
481, 700, l. 27, l. 44, Syr h Bo Arm Or;
- 14, 22 -ο ις=Ⲭ B C* D I P Δ Θ fam I, 4, 33, 106, 124, 238,
472, al d e f ff, (Vulg) Syr cu g h j Bo Arm Eth Or;
- 14, 25 την θαλασσαν=Ⲭ B P T^c Δ Θ Φ I, fam I 3, 22, 238, 700,
l. 27, Or;
- 14, 28 ελθειν προς σε=Ⲭ B C D Δ Θ Σ Φ I, fam I 3, 33, 157,
238, l. 47, OL (Vulg) Syrr Sah Bo Arm Eth Eus;
- 14, 34 επι for εις=Ⲭ B C D T^c Δ fam I 3, 33, 157, 238, 245,
Syr h Chr;
- 14, 34 +εις before γεννησαρετ=Ⲭ B D T^c Δ 33, Syr cu h Arm;
- 15, 5 τιμησει=Ⲭ B C D E** T^c Δ Θ Π** I, 3, 9, fam I 3, 33, 73,
225, 471*, 481, l. 184, Lat Cyr Or;
- 15, 31 +και before χωλους=Ⲭ B C D M P Δ I, 4, fam I 3, 157,
l. 184, d f k Vg (J) Syrr Bo Eth;
- 16, 19 κλειδας=Ⲭ* B* L Or;
- 17, 3 συναλουντες μετ αυτου=Ⲭ B I, ff_{1,2} q Syr cu g Sah Bo
Eth Or Cyr Chr;
- 17, 10 -αυτου=Ⲭ L Z I, 33, 124, 700, OL Vulg Sah Bo
Arm Or;
- 17, 11 -ις=Ⲭ B D L Z I, 33, 237, l. 13, l. 15, l. 184, OL
Vulg Syrr Sah Bo;
- 17, 11 -αυτοις= B D 33, 124, 700, a b c d e ff, Vulg (A H Q)
Sah Bo;
- 17, 11 -πρωτον=Ⲭ B D I, 22, 33, 435, 700, l. 184, OL Vulg
Sah Bo Syr cu Arm Hil Aug;
- 18, 28 -μοι=Ⲭ B D L Π I, 33, 114, 700, l. 184, OL Vulg
Sah Bo Eth Or Dam Lcif;
- 19, 3 -οι= B C L M Δ Π Σ I, 4, 33, 72, 237, 238, 242, 248,
253, 700, l. 184, Bo Dam;
- 19, 14 (ειπεν) +αυτοις=Ⲭ C D L M 77, 89, f g_{1,2} l Vulg Syrr
Sah (III) Bo Eth Chr;
- 22, 5 ος εις=Ⲭ B C* L Σ I, 22, 33, 69, 124, 346, 238, 700,
l. 15, Or;
- 22, 27 -και=Ⲭ B L U Δ Π* I, 2, 71, 72, e Syr cu Sah Eth
Vulg (T);

- 22, 32 - $\theta\epsilon\omicron\varsigma$ (5) = N B D L Δ 28, 33, 67, 122, l. 184, OL Vulg Syr cu g h Sah Bo Or Ir Hil Eus Chr;
- 23, 4 $\delta\epsilon$ for $\gamma\alpha\rho$ = N B L M Δ Π 1, 33, 71, 72, 106, 209, 237, 299, 473, l. 184, al a b c ff., g., l q (Vulg) Syr h Sah Bo Op;
- 23, 8 - $\omicron\ \overline{\chi\varsigma}$ = N B D E** L Θ^b Π fam 1, 22, 71, 124, 253, 433, 474, l. 25, l. 29, al OL Vulg Syrr Sah Bo Arm Eth Pers Bas Chr Cyp;
- 23, 34 - $\kappa\alpha\iota$ (3) = N B M Δ Π fam 1, fam 13, 33, 72, 114, 157, 482, e q (Vulg) Syr S g Arm Or;
- 23, 37 $\alpha\upsilon\tau\eta\varsigma$ = N^* B^{ms} D M Δ 33, 258, l. 48, Clem Or Cyr Eus Thdrt;
- 24, 31 - $\phi\omega\nu\eta\varsigma$ = N L Δ fam 1, 56, 57, 58, 106, 700, l. 184, e Syr S g Bo Arm Eus Or Cyr Chr Thdrt Cyp;
- 24, 42 $\eta\mu\epsilon\rho\alpha$ for $\omega\rho\alpha$ = N B D I Δ Σ 1, fam 13, 33, 115, 157, 238, d f ff., Syrr Sah (Bo) Arm Ir Hil Cyr Ath (cf. r., e Vulg D E R, etc. Eth);
- 24, 45 $\omicron\iota\kappa\epsilon\tau\iota\alpha\varsigma$ for $\theta\epsilon\rho\alpha\pi\epsilon\iota\alpha\varsigma$ = B I L Δ Π^* fam 13, 33, 42, 63, 114, 253;
- 25, 27 $\tau\alpha\ \alpha\rho\gamma\upsilon\rho\iota\alpha$ = N^* B 700, Syr h Sah (8);
- 25, 32 $\alpha\phi\omicron\rho\iota\sigma\epsilon\iota$ = N^* L Δ fam 1, 157, 472, Cyr Thdrt;
- 26, 36 ($\mu\alpha\theta\eta\tau\alpha\iota\varsigma$) + $\alpha\upsilon\tau\omicron\upsilon$ = N A C D fam 1, 237, 240, 253, 433, l. 44, l. 46, al OL Vulg Bo Syrr Eth Hil;
- 26, 38 - $\omicron\ \overline{\tau\varsigma}$ = N A B C* D I L fam 1, fam 13, 33, 470, b c d ff., g., l q Vulg Syr g Sah Bo Arm Eth Chr;
- 26, 45 - $\tau\omicron$ = B C L 2, 6, 102, 142*, 201, 482, 543, Chr;
- 27, 46 $\epsilon\beta\omicron\eta\sigma\epsilon\nu$ = B L Σ 33, 69, 124, 700, Vulg;
- 27, 51 $\alpha\pi$ for $\alpha\pi\omicron$ = B C Θ^b 102;
- 27, 56 $\omega\sigma\eta\phi$ = N^* D L 59^{ms}, 69**, 157, l. 55, OL Vulg Syr S h Sah (4 mss) Bo Eth Eus Or;
- 28, 4 $\omega\varsigma$ for $\omega\sigma\epsilon\iota$ = N A B D L Δ fam 1;
- 28, 9 - $\omega\varsigma$ $\alpha\upsilon\tau\omicron\upsilon$ = N B D 33, 69, 142*, 237, 435, 700, l. 15, l. 17, l. 184, al a b c d e ff., g., h l n mol Vulg Sah Bo Syrr Arm Pers Or;
- 28, 15 - $\tau\alpha$ = N B*;
- 28, 19 + $\omicron\upsilon\nu$ = B Δ Π Σ Φ fam 1, fam 13, 33, l. 184, etc. c e f ff., g., q Vulg Syrr Sah Bo (12 mss) Arm Eth;
- 28, 20 - $\alpha\mu\eta\nu$ = N A* B D 1, 22, 33, 102, 240, 244, l. 53, d e ff., g., h n q Vulg Sah Bo Chr.

The great majority of these ninety-nine readings are quite probably correct, and so have less weight in proving ms affiliation. Yet I have gathered these in one group because they seem to point somewhat toward the Hesychian recension. It will be noted that one or more accepted members of the Hesychian group (Σ B C L Z Δ 33) are found in support of each of these readings. But the total of one hundred variants in the whole of Matthew is not very imposing, and we can increase the number only by adding readings which belong also to the Antioch recension, a most questionable assignment in view of the excessive number of undoubted Antioch readings in Matthew. But the case for the Hesychian influence on our ms in Matthew is still weaker, for examination shows that some 90 of these 99 variants have good non-Hesychian support, such as D, fam 1, fam 13, 157, 700, the lectionaries and versions. There are few cases left and the variants involved are not striking enough to countenance our assuming direct Hesychian influence, though some scribe or reader may have incidentally inserted a correction of that type. The mss (omitting the Hesychian) and versions to which W shows the most similarity are the following: fam 1, D, fam 13, OL, Syr, Bo, Sah, 700, Eth, l. 184, Arm, 238, 22, 157, 4, 106, 299, 245, 435, 28. We shall find that these closely parallel the relatives of W in that larger group of variants, which find neither Antioch nor Hesychian support. The 201 cases follow:

- 1, 3 εζρωμ bis = Syr S;
- 1, 14 σαδδωκ bis = Δ e c f Vulgates (A B \mathfrak{P} F H R T U X Y Z*** Θ);
- 1, 14 αχειν bis = Δ D (in Luke) Syrr Bo Arm (= αχιω in Σ fam 1);
- 1, 18 -χριστου = 74, Pers^p et cod Max^{dial} Cyr^{com} in matth;
- 1, 20 εφανε κατ οναρ = g₂ (Vulg) Hier Anianus^{chr} in matth (cf. r, g, aur Sah Bo R^{vg});
- 2, 13 φαι'εται τω ιωσηφ κατ οναρ = l. 184, f Bo (Chr);
- 3, 17 εκ του ουρανου = Hebr Evan (Resch Agrapha ap. 4; 47) T^{vg} Syr S cu Diatess Ambr Vig-Tapf Hil and Mark, 1, 11, in W l. 184 b c Epiph;
- 4, 6 ειπεν for λεγει = Σ^b Z 157, OL Vulg Sah Bo;
- 4, 13 παρα θαλασσαν = Σ* 517; cf. Δ παρα θαλασσιαν separated, Hierⁱⁿ Ez Diatess;

- 4, 15 - γη (2) = D 71, 230, 478, 485, l. 44, d Vulgates (A F Y);
- 4, 16 + τη before σκοτι = D;
- 4, 20 (δικτυα) + αυτων = K Π 252, 253, a b c g, h m R^{re} Syrr Sah Bo Eth;
- 5, 11 διωξουσιν = **N** Δ Σ (D) 543; cf. Luke 6, 22;
- 5, 13 - επι = D OL Vulgates (D E L), Syrr Sah Bo (two mss) Cyp;
- 5, 19 - ος δ' αν . . . ουρανων = **N*** D 12, 15, d g, r, Vulgates (D Turon. 25, S. John Ox. 194) Bo (3 mss) Chrⁱⁿ mt⁶;
- 5, 21 φονευσης = 477, l. 184 Clem;
- 5, 26 ου for αν = L 10, 11, 56, 58, 74, 84, 86, 89, 90, 234, 235, 243, 471, 483, 484, l. 49, Colb evg 12, Sah (P. S.);
- 5, 29 + την before γενναν = L 18, 21, 243, 435, l. 13, l. 48, l. 184, Sah Bo;
- 5, 30 κοπον = Δ 21, Syr cu S, Tert;
- 5, 33 αποδωσης = a b d k (*reddas*) Cypr (*exsolvas*);
- 5, 33 - δε = Sah (108) Bo (two mss);
- 5, 39 - σου (1) = **N** fam 1, 33, 127, 157, 201, 237, 238, 243, 252, 435, 482, l. 48, l. 49, l. 184, al a f h Vulgates (B* em) Dial Amb Adimant Bas Chr Dam Or;
- 5, 43 μισησης = Σ l. 52;
- 6, 6 αποδωση = Σ l. 183, Syr cu S;
- 6, 20 - ουδε κλεπτουσιν = k Clem Procop;
- 6, 23 εστιν σκοτος = k;
- 6, 23 tr. η before ο οφθαλμος = **N***;
- 6, 25 + η τι πιηται = B 27, 61, 62, 118, 124, 235, 240, 242, 244, 259*, 435, c f g, h m q gat lux Arm Sah (108, 118) Bo (Or Eus Ath) Mc^{mon} Max;
- 6, 29 - σι = 235, 248, g, Basil Theodrt;
- 7, 9 επιδωση = k Syr cu Cypr;
- 7, 21 + αυτος . . . ουρανων = C** Φ 33, 471, OL Vulg Syr cu Cyp Hier Hilar Lup;
- 7, 25 προσεκρουσαν = Philo, enarr, in cant, 54, 234, and ms 243 at 7, 27;
- 7, 29 + και οι φαρισαιοι = C** 17, 21, 33, 471* a c ff, g, h l q (k) Vulg Syrr Eus Hil;
- 8, 10 παρ ουδενι τοσαντην πιστιν εν τω ισραηλ = B 1, 4, 22, 118*, 209, a k q (g,) gat** dimma Vg (D L) Syr cu S h (Sah) Bo Eth Marcion Ambr Aug;

- 8, 13 *ημερα* for *ωρα* = 700;
 8, 17 + *οτι* = a b c g_i h q mol gat** dimma Vg (D L Q Wurz J, etc.) Syr cu S Sah Bo;
 8, 18 *οχλον πολυν* = c g_i Syr cu S Sah (4 mss) Arm; cf. B 12, 119, 120, 243, Sah (3 mss);
 8, 27 (*ουτος*) + *ο ανος* = Chr Hil Theodrt;
 8, 29 *εκραζον* = 489, Bas Macar Epiph (Cyr Athan Eus Chr);
 8, 30 *βοσκομενων* = X 243, 472, OL Vg (D E P^{ms} L Wurz J) Bo;
 9, 1 *ιουδαιαν* for *ιδιαν* = F a g_i;
 9, 10 *τελωναι πολλοι* = 157; (Bo Arm om. *πολλοι*);
 9, 13 *δικαιους καλεσαι* = C* 517, k Pist-Soph Nilus;
 9, 15 *νηστευειν* for *πενθειν* = D 61*, a b c d f ff, g, h l q Syr g h Sah Bo (2 mss) Chr Hil (Arn Aug);
 9, 27 *τω τω εκειθεν* = 106, T^{rs} Go Diatess;
 9, 34 - *εν* = X*;
 10, 8 *δαιμονια εκβαλλεται νεκρους εγειρεται* = P Δ 28, l. 37, l. 60, Syr h Chr;
 10, 19 *παραδωσουσιν* = D G L X 33, 99, 124, 157, 251, 299, 346, l. 13, l. 15, l. 44, etc. (OL) Chr Hil Ambr (= Mark 13, 9);
 10, 21 *τεκνα* = 49, 64, Or;
 10, 22 - *ουτος* = Syr S Diatess;
 10, 24 (*διδασκαλον*) + *αυτου* = X F M 4, fam 13, 106, 235, 299, 473, 476, 485, l. 13, l. 19, l. 184, al Syrr Sah Bo Arm Eth;
 10, 31 (*φοβεισθαι*) + *αυτους* = M fam 13, 478, a g_i dimma Vg (D E L Q R);
 10, 33 *και οστις* = Syr cu S;
 11, 4 *ιωανναι* = D Δ;
 11, 9 *εξεληλυθατε* = F (cf. second perfect in Sah);
 11, 11 *εστιν αυτου* = C OL Vulg;
 11, 17 *εκλαυσασθαι* for *εκοψασθε* = k d Syr cu S Sah Bo;
 11, 20 + *ο ις* = C K L Π fam 1, 4, fam 13, 72, 99, 201, 238, 253, 485, al g_i h Vg (B H) Syrr Sah Eth Chr;
 11, 23 *καταβηση* = B D OL Vulg Sah Arm Eth Go Ir Caes;
 12, 1 + *εν* before *τοις* = 238 (Syr cu S) Sah Bo;
 12, 1 + *τους* before *σταχνας* = D U 28, 99, 108, 235, 251, 253, 435, 700, l. 15, l. 17, l. 49, Sah Bo;
 12, 4 *ο* for *ους* = B D 13, 124, a b d k q aur Z^{rs} Syr cu g Arm;

- 12, 5 + εν before τοις = C D 157, l. 48, d Sah Bo Cyr;
 12, 14 - εξελθοντες = Δ 77, 123, 225, 245, l. 184, ff, q;
 12, 20 (ου,) + μη = (D* adds to ου,);
 12, 21 επι for εν = 4, 157, 262, Syr cu S (Sah) Eus Chr;
 12, 22 κωφον και τυφλον = L X Δ Σ 1, 4, fam 13, 76, 99, 238, 247, 700, l. 48, l. 184, Syr g Juv;
 12, 29 διαρπαση = ✠ D G K Π* 1, fam 13, 28, 72, 106, 157, 201, 253, 472, 700, al Chr;
 12, 40 (εσται) + και = D E F L (4), 27, 76, 142, 182, 236, 243, 245, 247, 253, 470, 473, 482, al OL Syr cu Bo Or Ir Eus Chr Cyr (cf. Luke 11, 30);
 12, 48 - τω λεγοντι αυτω = X dimma E^{vs};
 12, 48 η for και = D a d ff_{1,2}, h k q T^{vs} Bo Arm Tert Aug;
 12, 48 - εισιν = Σ l. 184, c k Tert Aug Ambr;
 13, 8 επεσαν = C 2, 33, 243, all versions;
 13, 19 σπειρομενον = D d Sah (Diatess); cf. Mark 4, 16-18;
 13, 20 (λογον) + μου = X Δ 245, f* Syr h;
 13, 22 (λογον,) + μου = q (cf. 301);
 13, 23 (λογον) + μου = q 245, Syr g;
 13, 26 - και (2) = D fam 13, 248, OL Vulg (10 mss) Syr cu S Sah (Bo);
 13, 30 μεχρις = Φ;
 13, 52 εκβαλει = E G L (472), etc. Probably error of single consonant for double, p. 22;
 13, 54 (τουτω) + ταυτα και τις = 242 (cf. Diatess);
 13, 55 ιωσης = K L Δ Π fam 13, 28, 157, 237, 238, 240, 243, 245, 253, etc., k q** Sah (Bo) Syr g h Arm Eth Bas;
 13, 57 επ for εν (1) = 247;
 14, 6 - της = 517 (D) Sah Bo (Chr);
 14, 7 δουναι αυτη = K Π 1, 4, 72, 157, 238, 243, 245, 248, 253, 300, 474, 482, l. 53, colb unus of Wets. ff, Syr cu S Sah Bo;
 14, 8 (αυτης) + ειπεν = (D OL Vg (D Q dim) Syrr Eth); but W conflates with the regular reading φησιν, as also g, l and Vulgates E P O^{sl} T Z*;
 14, 19 και λαβων = ✠ C* I X 14, 99, 245, 246, 472, 485, l. 184, ff, h Bo Arm;
 14, 21 - ωσει = Θ 241, 247, OL Vulg Syrr Bo Or;
 15, 2 εσθιουσιν = 9, 248, 346, l. 184, OL Vulg Cyr;
 15, 4 (παρ,) + σου = C** K L M N U Π Σ Φ (E*) 4, 71, 75**,

- 237, 239, 242, 247, 248, 249, 251, 253, 474, 482, al OL
(Vulg) Syr cu g h Sah Bo Arm Or Ptol;
- 15, 4 (μητερα,) + σου = N 4, 75**, 99, 237, 251, 299, l. 13, l. 48,
OL Syrr Sah Bo Or Ptol;
- 15, 14 εμπεσονται = D F Σ Φ 99, 238, 240, 242, 244, 248, 251**,
253, 480, l. 184, etc. d Cyr Bas Chr;
- 15, 19 πον·πορ·μοιχ·φον·κλο·ψευδ·βλασ· = L (l. 184) q Cyr
(catech x app);
- 15, 23 εμπροσθεν for οπισθεν = 245;
- 15, 30 κωφ·χωλ·τυφλ·κυλ· = L M Δ 4, 61, 262, 299, (474, l. 184)
q (Vulg) Syr h;
- 15, 32 φαγειν = q Diates (a b c Ambr);
- 15, 32 - αυτου = Ⲭ 700, Hil Chr;
- 15, 39 μαγαδalan = C M 33, 42, 106, 122**, (238, 253), 299, 482,
L 2, l. 48, q Bo;
- 16, 3 - υποκριται = C* D L Δ 1, 11, 22, 23, 33, 76, 115, 262,
471, l. 34, l. 36, OL Vulg Syr h Eth Chr Aug;
- 16, 13 εξελθων = H G 61, 68, 106, 346, al Syr h Chr;
- 16, 13 λεγουσιν με = C Or; (cf. Syr cu S Diatess Athan);
- 16, 14 - οι μεν = D a b d e ff., g, Vg (E L); cf. Luke 9, 19;
- 17, 4 - ο = H 71, 244, Sah Bo;
- 17, 4 - ει = 1, 33, 131, 301, Sah Bo;
- 17, 4 ηλια·... μωνσι = l. 184;
- 17, 8 - αυτων = 235, l. 44, e dimma;
- 17, 8 - τον = Ⲭ B* Sah Bo;
- 17, 9 αναστη εκ νεκρων = Syr cu Sah Bo Diatess;
- 17, 12 - εν = Ⲭ D F U (Γ) 13, 28, 106, 127, 131, 237, 299, 435,
l. 48, al OL Just; cf. Mark 9, 13;
- 17, 15 - πολλακις (2) = 238, Hil;
- 18, 4 γαρ for ουν = g, Syr cu S Aphr;
- 18, 15 αμαρτη = 33, 127, 201, 235, 242, 243, 244, 248, 253, l. 49,
al Or Bas Chr;
- 18, 19 (παλιν) + δε = M Δ l. 47, Syr g (15 mss) Eth Chr;
- 18, 21 αμαρτηση = E H Δ 41, 253, 483, 485;
- 18, 29 + παντα = Ⲭ^c C** L Γ Π (K) 1, 33, 474, 475, 482, l. 184,
OL Vulg Syr g h Sah Bo Eth Chr;
- 19, 5 (μῤα) + αντου = E Γ 66, 69, 237, 243, 244, 247, 253, 262,
471, 543, Sah Bo Syrr Eth Or Dam Ath;
- 19, 9 γαμων = C* I N Δ Π Σ Φ fam 1, fam 13, 33, 72, 238, 245,
248, 474, l. 184 al;

- 19, 16 ζων εχω αιωνιον = J^{vs};
 19, 18 - το = D M l. 184, (versions);
 19, 19 (πρᾶ) + σου = C^{**} fam 13, 33, 237, 242, 243, 245, 248, 251, 252, 482, al a b f ff_{1,2} h r (Vulg) Syr cu g Sah Bo Eth Aug Ephr;
 19, 24 εισελθειν δια τρυπ·ραφ· = Or, Cels in Or, Chr;
 19, 30 (εσχατοι₂) + εσονται = Syr cu S Pist-Soph; cf. Luke 13, 30;
 20, 23 (εμου) + τουτο = C D Δ Π 33, 72, 106, 346, l. 48, al q h Syr h Bo;
 20, 25 (ειπεν) + αυτοις = D 238, d e Vg (B O) Syr cu g Sah Bo Eth;
 20, 27 πρωτος ειναι = OL Vulg Arm; cf. 28;
 21, 1 ηλθεν = ~~Σ~~^{*} C^{***} E U V^{ms} Δ 28, 238, l. 6, l. 21, l. 44, l. 47, l. 50, l. 183, al e q ff₂ gat E^{vs} Syr cu g j Or Chr;
 21, 7 εκαθεισεν = N Π Σ 4, 71, 72, 243, l. 6, l. 11, l. 53, al OL Vulg (cf. ~~Σ~~ 16, 57, 61);
 21, 8 αυτων = D L Δ Φ 13, 106, 122, 157, 237, 238, 243, 251, 471, 700, al (cf. Mark 11, 17; Luke 19, 36);
 21, 8 - απο των δενδρων = 6;
 21, 9 - οι (3) = Δ q Or;
 21, 19 αυτης for αυτην = L 157, 238;
 21, 19 επ for εν = 59, 66, 238, l. 22, l. 150*, l. 185;
 21, 21 και for καν = (D) 472, l. 48 (59, 69, l. 5);
 21, 27 υμιν λεγω = M Δ Π fam 13, 71, 238, 470, 474, l. 48, OL (Vulg) Or;
 22, 1 - παλιν = F 243, r, Bo;
 22, 4 (σιτιστα) + μου = X 60, 61, 243, 258, 574, 700, ff₂ g, h q R^{vs} Syrr Arm Eth Chr;
 22, 6 - αυτου = L Ir Or Eus (Hil);
 22, 17 κηνσον δουναι = Δ^{**} a ff₂ g, q aur Vulg;
 22, 18 τας πονηριας = r, T^{vs} (Syr);
 22, 24 επιγαμβρευση = l. 184;
 22, 30 γαμисκονται = 33, 124, 157, 700, (69), Or Meth Epiph Chr;
 22, 32 - ο (4) = ~~Σ~~ D 28, 67, 33, 122, Eus Chr;
 22, 37 τς ειπεν = fam 13, 66, 506, 517, q Syrr Arm Eth;
 22, 38 η πρωτη και η μεγαλη = (L) Sah Bo;
 22, 46 ωρας for ημερας = D E^{*} 1*, 118, 131, 209, 70, 76, 247, 252*, 472, a d q Q^{vs} Syrr Bo Or Cyr Op;

- 23, 1 —ο = B V 251, Sah Bo;
 23, 9 ο εν ουρανοις = D Δ Σ fam 1, 435, l. 184, Dam;
 23, 10 —υμων = K Π* 71, 72, 114, 236, 243, 245, 252*, 253, 259, 433, 474;
 24, 3 (μαθηται) + αυτου = C U Γ Δ Π 73, 80, 122, 127, 235, 299**, 258, 417, l. 5, l. 20, l. 44, l. 47, l. 49, l. 183, al c h r δ Syr S g Vulg (10 mss) Sah Bo;
 24, 7 λοιμοι και λιμοι = L 33, 225, l. 32, c f ff, g_{1,2} l q r aur gat Vulg Oros;
 24, 8 ταυτα δε παντα = fam 1, 6, 9, fam 13, 243, 244, l. 24, l. 63, c e f ff_{1,2} g_{1,2} l Vulg Syr S g Sah Bo Arm Eth Or Chr;
 24, 11 αναστησονται = Σ 4, 262, Didasc vi 13, Just Theodrt;
 24, 13 —ουτος = Syr S Diatess;
 24, 14 —πασι = Γ Bo (J,) Or Chr; cf. Matth. 10, 18;
 24, 20 υμων η φυγη = Sah Bo Or Eus;
 24, 21 ουδεμη = D U Δ 44, 72, 470, 472, 482, 700, l. 5, l. 16, l. 20, l. 48, l. 184, Bo (F,) Eus Chr Theodrt;
 24, 27 (εσται) + και = M Δ Φ fam 13, 118, 157, 209, 245, 472, l. 183, etc. OL Vulg Syr h Eth Hipp Cyr Chr Dam Cyp;
 24, 31 (και,) + τοτε = F^{vs} Chr; cf. Mark 13, 27;
 24, 32 εκφυει = 251, 258, l. 47, l. 184;
 24, 33 ταυτα παντα = ⚭ D K H U V* Σ Φ fam 1, fam 13, 28, 33, 157, 243, 472, 700, l. 184, etc. OL Vg Syr g Sah Bo Arm Or Chr;
 24, 43 τον οικον = L l. 47, l. 183;
 24, 45 —αυτοις = q (e);
 24, 49 εσθιειν... πινειν = G Π* 28, 238, 243, 245, 251, l. 47, l. 49, etc. a Sah Bo Ephr Dam;
 25, 11 ηλθον for ερχονται = D c d f r, mol (Vulg) Syr S g Sah Bo Eth Or;
 25, 14 —γαρ = D l. 222 d Vg (P** L R) Bo (⚭) Arm;
 25, 20 —ταλαια (2) = Δ l. 184, h r δ mol R^{vs} Syr g Eth;
 25, 24 σπου for οθεν = D 56, OL Vulg Chr;
 25, 26 (οτι) + εγω ανος αυστηρος ειμει = Syr g (18 mss) Sah (l. 34);
 25, 27 +τω = Δ Σ l. 6 Sah Bo;
 25, 29 —παντι = D 77, l. 18, l. 24, l. 31, l. 49, d Syr g Chr Tert Hier Philas;

- 25, 35 + και before εδωγησα = Δ c* Syr g h Diatess Clem Ps-
Nil;
- 26, 2 μεθ ημερας δυο = Sah Bo;
- 26, 15 παραδω = d (*trado*); cf. Syr S;
- 26, 17 λεγοντες τω ιω = M** Σ fam 1;
- 26, 17 (θελεις) + απελθοντες = fam 13; cf. Arm;
- 26, 23 εκεινος for ουτος = Pers^{walt} Or;
- 26, 26 - και (1) = 245, 472, mol Sah; cf. Luke 22, 19;
- 26, 33 (ει) + και = \aleph^c F K Π 28', 71, 201, 241, 248, 252, 482,
etc. (OL) Vulg Syrr Arm Eth Or Chr Bas;
- 26, 36 ο ις μετ αυτων = D 238, OL Vulg Arm;
- 26, 36 αν for ου = D K L M** Γ Δ fam 1, fam 13, 42, 49, 71,
238, 248, 470, 471, 474, 483*, 484, 487, l. 183, l. 184,
Chr;
- 26, 44 προσηξατο παλιν = A K Δ Π 12, 14, 71, 72, 142, 157,
235, 238, 474, 482, q Syr h;
- 26, 49 προσηλθεν . . . και = r, Syr S Diatess; cf. Bo;
- 26, 60 (δυο) + τινες = N Σ 61, 157, 238, l. 23, l. 48;
- 26, 63 (θυ₂) + του ζωντος = C* N Δ Θ^f Σ Φ 5, 47, 54, 59, 61, 121,
157, l. 6, l. 23, l. 44, l. 184, ff, r, (Vg) Syr h j Sah Bo
Eth Diatess Cyr Chr;
- 27, 6 εστιν for εξεστι = Eus;
- 27, 10 εδωκα = \aleph 122, 476, l. 24, l. 31, Syrr Pers Eus;
- 27, 11 - ο ηγεμων = Syr S Or; cf. - *dicens*, r, R* Sah (m')
Hil;
- 27, 29 εθηκαν = K N Δ Π fam 1, fam 13, 42, 68, 71, 157, 229*,
235, 482, l. 23, Latin (Syr Cop);
- 27, 33 λεγομενον = \aleph^* N Σ 6, 115, 201, 240, 244, 252**, 301,
433, 479, 480, l. 23, l. 52, l. 54, al;
- 27, 41 - δε και = \aleph A L Π* 71, 114, b J^v Bo (10 MSS);
- 27, 43 + του (θυ) = l. 47, l. 185, Sah Bo;
- 27, 45 εγενετο σκοτος = U Γ Δ Σ 127, 472, l. 47, l. 183, Syrr
Go;
- 27, 49 σωζων = g, aur Vulg (cf. g, D E \mathfrak{P}^* mol gat = *liberare*);
- 27, 50 κραξας παλιν = dimma Sah Eth Ambr;
- 27, 52 ανεωχθη = A Π* (C*) 42, 71, 72, 252*, 470, 482, l. 22;
- 27, 55 - απο (1) = A K Δ Π 15, 68, 248, 472, 474, al Sah Chr;
- 27, 60 ω for ο = L Z 28;
- 28, 2 κατεβη . . . και = (472, 482) OL Vulg Syrr (Sah Bo)
Eth;

- 28, 5 -δε (1) = C 59, Syr S Sah (111) Bo (4 mss) Arm;
 28, 9 +ο = D L S Γ fam 1, fam 13, etc., Or;
 28, 14 ποισωμεν = **Σ** E* F G H M fam 13, 33, 157, 242, 245,
 248, 300, 433, 435, 472, 475*, 483, 484, 485, 700, l. 6,
 l. 184, Chr.

In this list of special readings, which are in the main errors, W agrees with each nearly related version and ms the following number of times: Old Latin, 93; Sahidic, 54; Bohairic, 54; Syrcu S, 48; D, 44; Syr g, 42; Δ, 32; fam 13, 29; l. 184, L, fam 1, and Eth, 22 each; ms 157, Arm, and **Σ**, 18 each; **Σ** and 243, 17 each; mss 245, 238, and 33, 15 each; mss 28, 253, and M, 13 each; ms 4, Diatess, l. 48, 71, and 482, 11 each; ms 700, 10 times.

It is interesting to note that we find in this list primarily the versions, the bilinguals, and those cursive mss and groups of mss which Hoskier in his *Genesis of the Versions* has shown were related to the versions. The entrance of l. 184 and l. 48 into the group merely indicates that the lectionaries show similar relationship to the versions. The other mss in the list, as L **Σ**, are old or Egyptian and probably go back to a similar base. It is manifest that all of these are related to what I have chosen to call the version tradition. In the case of W it is quite evident that its parent before correction was a ms most closely related to the three older versions and to the bilinguals. This ought to be considered proof that somewhere in its early history there was a bilingual or trilingual ms.

To make our picture of the text of W in Matthew complete, I add the noteworthy variants for which no satisfactory parallels have been found:

- 6, 18 +αντος before αποδωσι;
 6, 26 ουχει (cf. ουχ' in Φ 440, 477, 489, l. 150, l. 181, l. 185);
 6, 30 (σημερον) +εν αγρω (harmonistic, cf. Luke 12, 18);
 8, 28 -εις την χωραν (is regular text harmonistic? cf. Mark
 5, 1; Luke 8, 26);
 9, 6 αφιεναι επι της γης αμαρτιας (harmonistic, cf. Mark 2,
 10, which Chrys. de fut. vit. delic. 5, probably quotes);
 9, 9 καλουμενον for λεγομενον (cf. 28, which has a lacuna
 here, but makes the same interchange at 4, 18; 10, 2;
 17, 21; cf. k, which has *qui M. vocabatur*);
 9, 15 αφερεθη for απαρθη;

- 10, 5 *εξαπεστιλεν* (for this use of the compound, cf. Gal. 4, 4; 24, 6);
- 10, 17 *- αυτων* = Mark 13, 9; Luke 21, 12; Acts 22, 19; Hil; the error is harmonistic;
- 12, 4 *ως* for *πως*;
- 12, 27 *κριται εσονται αυτοι υμων* (cf. k and \aleph B D 157, 517, l. 49, l. 184, OL);
- 12, 33 *ποιησηται* for *ποιησατε*;
- 13, 20 *(ευθης) + και* (not harmonistic, cf. Mark 4, 16);
- 13, 41 *και* before *αποστελει*;
- 14, 25 *ουν* for *δε*;
- 14, 30 *(ισχυρον) + σφοδρα* (cf. quotation of Matthew 8, 26 in Cyril. Alex.);
- 14, 30 *(εφοβηθη) + ελθειν*;
- 16, 3 *(δυνασθαι) + δοκιμασαι* (cf. *+ δοκιμαζειν* (= Luke 12, 26) in G M U Z 33, al OL Vg Syr g);
- 16, 24 *αυτον* (man 1) for *εαυτον* (cf. b c ff₂ g, r r₂ Ir Lucif, *se* for *semet*);
- 18, 3 *γενεσθαι* for *γενησθε*;
- 18, 8 *- εισελθειν* (transposition in K Π al OL Vg);
- 18, 15 *ελεγξε* for *ελεξον* (247 has *ελεγξαι*);
- 18, 17 *- ο* before *εθνικος*;
- 18, 19 *υμιν λεγω* (cf. 21, 27, where this order has support of the version tradition);
- 19, 8 *επετρεψεν υμιν* before *προς*;
- 19, 9 *- και* (1);
- 21, 18 *υπαγων* for *επαναγων* (cf. *παραγων* in D, etc.);
- 21, 23 *προσηλθεν*;
- 21, 26 *ανθρωπου* for *ανθρωπων* (confusion in number looks like Syriac influence);
- 21, 32 *τω πιστευσαι*;
- 24, 11 *υμας* for *πολλους*;
- 24, 38 *εκαμισκοντες* (cf. B and l. 184); cf. Luke 20, 34, where W again interchanges these verbs;
- 24, 39 *(εως) + αν*;
- 24, 49 *μεθυστων* for *μεθυνοντων* (cf. different words used in Old Latin mss);
- 25, 19 *τινα* for *πολυν*;
- 25, 24 *ουκ εσκορπισας* (cf. un-compounded verb in Old Latin and Vulgate mss);

- 25, 32 *παντα τα εθνη εμπροσθεν αυτου* (similar order in Ethiopic only);
 25, 41 *εξ ευωνυμοις* (cf. *a sinistris* of Latin);
 26, 3 *φαραισαιοι* for *γραμματαις* (harmonistic, cf. Mark 14, 1; Luke 22, 2; John 11, 47);
 26, 19 *ουν* for *και* (1);
 26, 52 *αυτοις* for *αυτω*;
 27, 39 *αυτων τας κεφαλας* (cf. prefix used in Coptic to replace pronoun);
 27, 60 + *εν* before *τη θυρα* (cf. *επι* of A, 242, 243, OL Vg Or; also Syr S = a stone one great);
 27, 61 *επι* for *απεναντι*.

It is probable that the majority of these 44 cases would find their parallels in the versions and related cursives, if the material for comparison were more complete. In general character the errors are very similar to those in the preceding list. The smallness of the number of unique variants is accounted for by the fact that I have treated above the pure scribal errors as well as the mistakes in spelling and grammar.

By examining the previous lists the reader will find that the variants enumerated are distributed fairly evenly throughout Matthew. The same is true of the Antioch readings not enumerated. The same type of text therefore extends throughout the whole of this gospel.

2. MARK

The text problem in Mark is both more difficult and more interesting. Even the first survey convinced me that there could be no extensive Antioch or Hesychian influence in this most erratic part of W, though the text did not seem homogeneous throughout. The true character and approximate point of break came to light through comparison with the Old Latin mss, especially, e. In 750 weakly supported, and so probably erroneous, readings there are the following agreements with the Old Latin in the different chapters:

<i>chap.</i>	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
<i>agree</i>	46	49	43	47	18	13	14	18	26	29	14	19	18	33	7	11
<i>disag.</i>	11	9	10	11	18	33	19	28	44	24	16	30	23	45	13	10

The change in type of text is thus shown to fall in chapter five, and as all except two of the eighteen agreements with Old Latin mss in that chapter come before verse 30, the break or text change of the parent ms can be placed at that point.

(a) Mark 1-5, 30

The most striking characteristic of this portion of the text is its relationship to the Old Latin, and this is best seen by cataloging the readings where W and the Old Latin mss stand alone together. The cases follow:

- 1) 1, 3 + Isaiah 40, 4-6 = c;
- 2) 1, 26 - το ακαθαρτον = e r;
- 3) 1, 26 ανεκραγεν και for κραξαν = e (cf. Bo);
- 4) 1, 26 απηλθεν for εξηλθεν = e f r (*discessit*);
- 5) 1, 27 εθαυμαζον for εθαμβηθησαν = Latin (*mirati sunt*), yet with change of tense, as often in other passages;
- 6) 1, 27 και συνεζητουν = b d e ff₂ q r (*et exquirebant*);
- 7) 1, 27 η εξουσιαστικη αυτου added before και οτι = e (*inpotentabilis*); cf. ff₂ r and Gr. D;
- 8) 1, 27 - και (2) = c e g₁ (cf. Bo);
- 9) 1, 31 αυτω for αυτοις = d e (*ei*) = 579;
- 10) 1, 35 - πρωι = a b c d e ff₂ q (δ); cf. Syr S;
- 11) 1, 35 - εξηλθεν = b d e ff₂ q r (cf. some Bohairic mss);
- 12) 1, 37 - και ευροντες αυτον = b c;
- 13) 1, 37 - οτι = c e;
- 14) 1, 38 κηρυσσιν for ινα κακει κηρυξω = b c e (*praedicare*) (ff₂ q r G¹⁸);
- 15) 1, 42 - και εκαθαρισθη = b c e, cf. Gr. M*, which omitted much more;
- 16) 1, 43 - και . . . αυτον = b c aur (e);
- 17) 2, 1 ερχεται for εισηλθεν = b e q (*venit*);
- 18) 2, 3 - φεροντες = b c e f;
- 19) 2, 4 προσελθειν for προσεγγισαι = a c e ff₂ g₁, r b (*accedere*);
- 20) 2, 8 - εν εαυτοις = c e;
- 21) 2, 12 ο δε εγερθεις for και ηγερθη = c ff₂ (*ille vero surgens*) a e (*et . . . surgens*);
- 22) 2, 12 - ευθως = b c e ff₂ q;

- 23) 2, 12 *εμπροσθεν παντων απηλθεν* = e (*coram omnibus abiit*),
cf. other Latin mss;
- 24) 2, 12 *θαυμαζειν αυτους* for *εξιστασθαι παντας* = all Latin
mss (*admirarentur*);
- 25) 2, 12 *ειδον* for *ειδομεν* = b (*viderant*);
- 26) 2, 16 — *ιδοντες* *αμαρτωλων* = e; cf. r₂;
- 27) 2, 21 (*αιρει*) + *απ αυτου* = l; cf. 157, 579;
- 28) 2, 22 (*παλαιους*) + *αλλ εις καινους* = a b c;
- 29) 2, 22 *διαρρησονται οι ασκοι* for *ρησσει* . . . *ασκους* = a,
Hegemonius, acta Archelai, 21, 1 (*rumpen-*
tur);
- 30) 2, 23 *εσπαρμενων* for *σποριμων* = c d g, r aur Vg (*sata*);
- 31) 2, 25 *ουδε τουτο* for *ουδεποτε* = c e ff₂ i q t G (*nec hoc*), b
(*non hoc*); from Luke 6, 3;
- 32) 2, 26 *εισελθων* for *εισηλθεν* . . . *και* = Hier. ep. 57, 9 (*in-*
gressus);
- 33) 2, 26 *εφαγεν τους αρτους της προθεσεως* = ff₂;
- 34) 2, 27 + *οτι* = a c e ff₂ i;
- 35) 3, 1 *ερχεται ανθρωπος προς αυτον* for *και ην εκει ανθ.* = b c
e i (*venit ad illum homo*);
- 36) 3, 1 *εχων ξηραν την χειρα* = a (*habens aridam manum*);
- 37) 3, 4 *η ου* for *η κακοποιησαι* = f (*an male*); for the parallel
passage, Luke 6, 9, Tert has *annon*; cf. also Luke
14, 3, where ✠ B D L fam 1, fam 13, 157 and some
versions add *η ου* after *θεραπευσαι*;
- 38) 3, 5 — *συλλυπουμενος* = b c; cf. d (*cum ira indignationis*);
- 39) 3, 8 *ηκολουθουν αυτω* after *σιδονα* for *ηκολουθησαν αυτω*
of verse 7 = b c; many omit;
- 40) 3, 8 — *ηλθον προς αυτον* = b c; cf. transposition in e;
- 41) 3, 12 — *πολλα* = b c e ff₂ g, i q r;
- 42) 3, 13 *αναβας* for *αναβαινει* *και* = Old Latin Vulg;
- 43) 3, 15 (*δαιμονια*) + *και περιαγοντας κηρυσσειν το ευαγγελιον* =
a c e g, gat Vg (D E L Q T);
- 44) 3, 17 — *και ιακωβον* *ιακωβου* = e; cf. c;
- 45) 3, 17 *κοινως δε αυτους εκαλεσεν βοανηργε* = b c e q (*com-*
muniter autem vocavit eos (boanerges)); cf. Z* *boa-*
naerges;
- 46) 3, 18 *ανδreas φιλιππος*, etc. nom. for acc. is found also in
c and e (suggested by Syr);
- 47) 3, 18 — *και θαδδαιος* = e;

- 48) 3, 22 - και οτι = c e q (και added later, see next line; 255 and 700 omit οτι);
- 49) 3, 22 τον αρχοντα (for εν τω αρχοντι) + και δι αυτου = c e q (*principem . . . et per eum*);
- 50) 3, 25 - η οικια εκεινη = e;
- 51) 3, 27 διαρπασαι εισελθων εις την οικειαν = b c e (*diripere ingressus in domum*);
- 52) 3, 28 τα αμαρτηματα αφεθησεται = e f Cypr. iii, 3, 28; 16, 2 (*peccata remittentur*);
- 53) 3, 28 - οσας αν βλασφημησωσιν = a b c e ff₂ g, i q r Cypr Ambrst;
- 54) 3, 30 εχειν αυτον for εχει = a b c e ff₂ g, q d (*habere eum*);
- 55) 3, 33 - μου (ι) = Ambr;
- 56) 3, 35 και ος for ος γαρ = a c Aug (*et qui*); e = *quicumque*;
- 57) 4, 1 παρα τον αιγιαλον for εν τη θαλασση = a b c e ff₂ r (*ad litus*); Bo conflates;
- 58) 4, 2 - πολλα = b c e;
- 59) 4, 2 λεγων for και ελεγεν = b c e (*dicens*); 28 = λεγων και ελεγεν;
- 60) 4, 4 τα ορνεα for τα πετεινα = b c ff₂ (*aves*);
- 61) 4, 5 - και = e i q r;
- 62) 4, 5 - δια το μη εχειν βαθος γης = b c e; cf. Syr S;
- 63) 4, 17 (λογον) + και = ff₂;
- 64) 4, 20 πιπτοντες for σπαρευτες = e (*qui cadunt*) ff₂ r (*qui ceciderunt*);
- 65) 4, 21 αλλ for ουχ = b c e q (*sed*);
- 66) 4, 29 - ευθys = c e;
- 67) 4, 30 δωμεν for παραβαλωμεν (θωμεν in ✠ B C* L Δ 28, 63, 579, and conflate in fam 13) = e (*damus*);
- 68) 4, 32 αυξει for αναβαινει = b e r (*crescit*);
- 69) 4, 36 αμα πολλοι ησαν for αλλα δε πλοιαρια ην = e r* (*simul multi erant*);
- 70) 4, 39 - σιωπα = b c e ff₂;
- 71) 4, 39 - μεγαλη = e;
- 72) 4, 40 - πως ουκ = e q; cf. 579;
- 73) 5, 4 + επι before δαμασαι = e (*iam domare*); c d ff₂ i l q (r) = *amplius vincere*;
- 74) 5, 6 προσεδραμεν for εδραμε = c d e (*adcurrit*);
- 75) 5, 22 προσπιπτει for πιπτει = b c d f ff₂ q r Vg (*procidit*).

These 75 cases of special agreement within four and one half chapters show the closeness of relationship which must have existed between the parents of W and of these Latin mss. The best representative of that Latin parent is e with its 10 special agreements with W, yet even e is by no means an unadulterated source, for we find it again and again agreeing with the Vulgate, where other Old Latin mss, like c b q r a f, reproduce the reading parallel to W. Mss e and c are rather closely united and four times agree with W otherwise unsupported; six more times b joins this group, and four times b c alone support W. The fact that c has two special agreements with W, one of which is the long addition, 1, 3, inclines me to rank c or rather the parent of c next to e in nearness of relationship to W. Yet we must recognize that c has been corrected to the Vulgate form far more extensively than e. In fact, none of the Old Latin mss seem to have entirely escaped Vulgate influence, to which quite as much as to the peculiarities of provincial or individual development are due the wide variations in this group of mss. That all go back to a single original translation closely related to this portion of W is now perfectly clear.¹ Far more difficult is the question of the exact nature of this relationship. Does W represent the original Greek from which the North African translation was made, or is it a retranslation from the North African Latin, or can we find an intermediate explanation?

The first of these suggestions will perhaps appeal more strongly to most scholars and it is in fact supported by so many proofs that I open the discussion with the admission that many of these peculiarities are Greek in origin, or at least not Latin. A good illustration is no. 67 of the above list, *δωμεν* of W equal *damus* of e. The best mss have *θωμεν*, which is paralleled by *ponemus* of Old Latin b, while the common Greek reading *παραβαλωμεν* is copied by the Vulgate *comparabimus*. A part of this confusion arose in the Greek, for *δωμεν* and *θωμεν* represent an easy sound interchange. *Ponemus* and *damus* could not have been confused so easily in Latin, and so must be considered independent translations or imitations from the Greek. But Greek errors would ordinarily perpetuate themselves in Greek mss, so that we usually find other Greek support for this class of errors. Further examples are, however, unnecessary, for the essentially Greek character of the

¹ Note the special agreements between W and a f ff, l q and r as shown in the table.

text of W as a whole is sufficiently established by the following table of agreements with the chief Greek uncials; all important variants being counted:

Chap.	Σ	A	B	D	L
1	50	64	50	79	51
2	38	33	37	43	41
3	45	37	43	55	42
4	34	35	37	60	43

The slight preponderance of D was to be expected because of its Latin relatives. Yet the mass of agreements with the other pure Greek mss is sufficient to prove the essentially Greek character of the text tradition in this part of W.

Proof that W was in turn under Latin influence is the more necessary, since mere agreement with OL mss proves little and besides the assumption is opposed to the Greek character of the text as a whole. Yet the evidence seems sufficient. Of the special agreements cited above nos. 7, 13, 14, 21, 32, 42, 54, 59, and perhaps 6 and 29 are changes due to Latin or late Latin construction; nos. 17, 35, and 68 (*crescit* and *crescet*) are tense changes due to the double force of the Latin perfect, or to confusion of Latin forms; nos. 12 (cf. *e = et ven . . . et dic* as explanation of omission in b c), 38 (cf. *e = cum ira tristis*, Vg = *cum ira contristatus*, and b = *cum iracundiā*), 40 (cf. insertion of *ut viderent eum* at this point in e; because of this *venerunt in eum* fell out, but was replaced in e by *qui venerunt* earlier in the sentence), 58 (the e text had *in parabola multa* before omission of *multa*), 70 (*tace obmutesce*), and 71 (e alone has *malacia* and would have had *malacia magna* or *magna malacia* before omission) are omissions due to like endings in Latin, which are not present in the Greek; nos. 4, 5, 24, 30, 45, 60, 64, 65, 74, and 75 are retranslations, where the Latin word, though a passable translation for the original Greek, yet more naturally suggests a different Greek word; nos. 23, 36, and 52 are cases of order change to conform to the regular Latin order. We may further call attention to the fact that most of the cases cited have considerable Old Latin support, while in each case W is the only Greek ms showing the variant. The combination of this circumstance with the numerous agreements with Latin alone is enough to establish the indebtedness of W to

the Old Latin. Yet, as we have seen, not only has the most of the text of W escaped this influence, but there are many perfect agreements between Old Latin and W, which are not due to Latin influence. It has plainly been a case of action and reaction, which is most naturally explained on the basis that W and an early form of the Old Latin (that of North Africa) were at one time parallel columns of the same Bible and mutually influenced each other. That this was actually the Bible of North Africa is amply proved by the agreement with Old Latin e, which von Soden (*Texte und Untersuchungen*, vol. 33) has shown to be nearly identical with the Bible text used by St. Cyprian. The striking variations even from the bilingual D indicate how thoroughly these Greek and Latin texts had become assimilated and suggest that the development had been a bilingual one for a considerable time. Yet back of this Greek-Latin bilingual lies the influence of other versions or of an old trilingual. We note the following examples of Syriac influence or affiliation:

- 1, 20 *μετα των μισθων εν τω πλοιω* = Syr S; this change in order caused b to omit *in navi*;
- 1, 31 + *και επιλαβομενος* = Syr S; d, r have similar participle in acc.;
- 2, 27 - *ουχ ο ανθρωπος δια το σαββατον* = Syr S; longer omission in D a c e ff, i, *quia* to *quia*;
- 3, 26 - *ανεστη* = Syr S;
- 4, 12 - *βλεπωσι και* = Syr S.

In addition to these cases, where W and Syr S stand alone together, I add a few in which the Syriac influence has spread a little further in the version tradition:

- 1, 25 *και ειπεν* for *λεγων* = Syr S g, OL (b c e); a common Syriac change;
- 1, 32 - *και τους δαιμονιζομενους* = Syr S and Vulgates X* Z*, OL r;
- 2, 15 - *αυτου* (1) = Syr g and OL b c;
- 2, 18 - *οι* (4) = Syr g and Δ b;
- 3, 8 - *πληθος πολυ* = Syr S and OL a b c; the order is changed in Sah and Bo;
- 3, 27 *τα σκευη* for *την οικιαν* (2) = Syr S and OL e;
- 3, 31 + *αυτου* before *η μητηρ* = Syr S Sah Bo; most mss have *αυτου* but once, after *μητηρ*;

- 3, 32 *στηκουσιν ζητουντες* for *ζητουνσι* = Syr S Arm Eth and e;
cf. c f r;
3, 33 *και ειπεν αυτοις* for *αυτοις λεγων* = (Syr S) Syr g Arm and
Gr. 33; cf. 700, and e;
4, 2 – *αυτοις εν τη διδαχη αυτου* = Syr g, Gr. L, Or, and OL
b c e;
5, 22 *ω ονομα* for *ονοματι* = Syr S and Gr. 565, 700; not Greek
but Syriac construction.

I do not attempt to make these examples exhaustive but merely illustrate the presence of the influence.

Less marked, but unquestionable, is the Coptic influence, showing that the Greek-Latin bilingual of North Africa traveled to its home by way of Egypt. In four cases W is supported by Sahidic alone; 2, 9 (*τι*) + *γαρ*; 4, 16 *δε* for *και*; 5, 4 *δεδεσθαι και πεδες και αλυσεσι* (this order is supported by D d, but with changed construction); 5, 4 *δε* for *και* (2). To these may be added the following cases, in which there is some slight support from other sources:

- 1, 37 *ζητουνσιν σε παντες* = Sah Bo and OL b c e; this is Coptic, not Latin order;
1, 41 *λεγων* for *και λεγει* = Sah and fam 13, 565; a common Coptic change;
2, 3 (*και*) + *ιδου ανδρες* = Sah and Gr. 28, 565; often a Syriac trait, but Syr. mss omit here;
3, 1 – *παλιν* = Sah (1 ms) Bo (4 mss) and OL b c e i;
3, 16 – *τω* before *σιμωνι* = D Sah Bo; Coptic often omits article before proper nouns;
3, 23 *ειπεν αυτοις εν παραβολαις* = Sah Bo Gr. U 565, and OL e; cf. c;
4, 29 – *δε* = Bo (3 mss) and OL b e; omission of conjunctions is old in Coptic;
5, 27 + *και* at beginning = Eth and OL e; Sah and Bo have **ΑΕ**, used to mean “and” as well as “but” in early Coptic.

The relative strength of these various influences on the text of W is well illustrated by a study of 258 noteworthy readings, which have such weak support that they may with reasonable certainty be assumed to be errors. In this number the agree-

ments of W with the various text traditions are as follows: Old Latin, 202; Greek D, 85; Sah, 40; Bo, 34; Syr S, 33; Gr. 700, 24; Syr g, 21; Eth, 21; Gr. 565, 18; Arm, 17; fam 13 and 28, 16 each; fam 1, 15. It may be noted that Sah and Bo are very often in agreement, so that the entire Coptic affiliation does not much exceed 50 cases, a number nearly equaled by the Syriac, some of the instances of which are rather more striking.

To complete the study of the text of this portion of W I add the readings for which I have found no other support:

- 1, 9 + *και* before *ηλθεν*;
- 1, 10 (*καταβαινον*) + *απο του ουρανου*; crept in from verse 11;
- 1, 17 - *ο* before *ἰς*; due to Coptic influence;
- 1, 24 (*απολεσαι*) + *ωδε*; harmonistic from Matthew 8, 29, cf. also 75**;
- 1, 39 - *και τα δαιμονια εκβαλλων*; a most interesting omission, perhaps original;
- 1, 44 *καθαρισιου* for *καθαρισμου*; not a N. T. word, but common even in early Greek;
- 2, 2 - *μηδε τα προς την θυραν*; cf. OL e; Matthew and Luke omit in the parallel passages;
- 2, 4 *εις ον* for *εφ ω*; perhaps due to retranslation; an easy change in late Greek, cf. Moulton, p. 68;
- 2, 7 *αφειναι* for *αφιεναι*; perhaps from Luke 5, 21, or translation tense change;
- 2, 14 *επι του τελωνιου* for *επι το τελωνιον*; a late Greek change, cf. Moulton, p. 107;
- 2, 15 *ανακειμενων αυτων* for *εν τω κατακεισθαι αυτον*; harmonistic from Matthew 9, 10; D a b c ff₂ are also harmonistic, but from Luke, 5, 29; e agrees better with W;
- 2, 19 *νυμφιοι* for *υιοι*; due to Old Latin influence, cf. *fili sponsi*; the latter was considered a nominative plural and caused loss of *fili*;
- 3, 1 *εισελθοντος αυτου* for *εισηλθε*; perhaps a Latinism, cf. *cum introisset* of b c e i;
- 3, 3 *εκ του μεσου* for *εις το μεσον*; this seems an intentional correction;
- 3, 5 *δε* for *και(ι)*; perhaps an earlier Coptic had **ⲁⲉ**;
- 3, 10 *επεπιπτον* for *επιπιπτειν*; the indicative with *ωστε* empha-

- sizes the actuality; also cf. OL, especially 1, (*inruerunt*);
- 3, 11 δε for και (1); see above;
- 3, 11 ιδον for εθεωρει; cf. *viderent* of OL; this seems to be a translation change;
- 3, 14 αποστιλη for αποστελλη; a tense change, cf. Latin *mitteret*;
- 3, 19 ο παραδους for ος παρεδωκεν; harmonistic from Matthew, 10, 4;
- 3, 21 εξηρτηνται αυτου for εξεστη; a change in the thought = "they were attached to him"; unfortunately OL e omits the verse;
- 3, 22 γραμματις after καταβαιντες for οι γραμματαις; a stylistic change;
- 3, 25 καν for και εαν; a rather rare form in N. T.;
- 3, 33 ος δε for και; an error for ο δε of Matthew 12, 48; Luke 8, 21; similar errors noted pp. 24; 26; 83;
- 3, 34 κυκλω αυτου for τους περι αυτον; cf. D a;
- 4, 4 —εγενετο εν τω σπειρειν; W had σπειραι as D, hence omission due to like ending;
- 4, 5 ανετειλε for εξανετειλε; adapted to the versions, cf. e (*fructificaverunt*) Syr Eth, etc.
- 4, 8 εδιδει for εδιδου; shows ignorance of μι forms;
- 4, 16 οιτινες for οι; οιτινες οταν looks like a conflate caused by the Latin *qui cum*, which suggested *quicumque*;
- 4, 22 ουδεν for ου; harmonistic from Matthew 10, 26; Luke 12, 2;
- 4, 30 την παραβολην for παραβολη; adaptation to error δωμεν for θωμεν, perhaps aided by *parabolam* in Old Latin; cf. c e;
- 4, 30 —αυτην; further accommodation to the same error;
- 4, 31 οποταν for ος οταν; intentional change of construction, but cf. Sah;
- 4, 32 αυτου υπο την σκιαν; hardly due to Sahidic order;
- 4, 37 εισεβαλλεν for επεβαλλεν; cf. Sah, Bo, and OL e, though connection is not close;
- 5, 1 γεργυστηνων is a scribal error for γεργεσηνων of \aleph^a L U Δ fam 1, 28, 33, 251, 517, 565, 700, l. 49, l. 184, Syr S, etc.
- 5, 3 εδυναντο for ουδεις εδυνατο; either ουκετι crowded out

- ουδεις in W or \aleph B C* D L Δ fam 13, 28, etc., have a conflate reading;
- 5, 3 αυτον transferred before ουκει; cf. D and some Latin mss;
- 5, 4 μηδενα δε for και ουδεις; cf. και μηδενα of D 700, d e;
- 5, 7 -του (1); bilingual influence or carelessness;
- 5, 19 ηλεηκεν for ηλεησεν; Sah has second perfect; Latin mss have the perfect;
- 5, 21 του $\bar{\omega}$ transposed after πλοιω; because of error διαπερασαντες (see above, p. 26) no construction was left for του $\bar{\omega}$; it is therefore an editorial change;
- 5, 27 -ελθουσα; fam 1 omits the following εν τω οχλω; perhaps the errors are related;
- 5, 27 -του ιματιου; cf. Luke 8, 45-47, harmonistic?
- 5, 28 αυτον transposed after αψωμαι; either Syriac influence or wrongly inserted correction.

Some of these variations are rather remarkable and seem to indicate intentional changes, as already noted. The cases are not, however, numerous enough to prove a definite editorial revision.

(b) Mark 5, 31 to end

In the second part of Mark there is still a decidedly close relationship between W and the Old Latin mss, but the special Latinisms and the peculiar agreements with ms e have mostly disappeared. To illustrate the characteristics of the text, I have made a study of all (490) the readings weakly supported by other Greek mss or lacking that support. In these 490 readings W agrees the following number of times with the various versions, mss, or groups of mss: Old Latin, 186; fam 13, 170; fam 1, 122; MS 565, 120; MS 28, 118; D, 115; Syr S, 101; Sah, 101; Bo, 71; MS 700, 70; Arm, 58; Syr g, 55; MS 299, 38; MS 472, 32; L, 30; \aleph , 24; Eth, 19; lect. 184, 18; C, 18; B, 16; Goth., 16; Δ , 15.

The most interesting feature of this table is the increase in the number of agreements with fam 13 (Ferrar group) and the other Syriacising mss, fam 1, 565, and 28. With this naturally goes the closer alliance with Syr S, while the close bond of union of all the early versions is shown by Sahidic also maintaining an equal relationship. The larger number of agreements with Old Latin is in a measure deceptive, for we have far better evidence for Old Latin than for early Syriac or Coptic. If we confine our

comparison to a single Old Latin ms, we find that *k* now stands nearest, with just under 75 agreements or partial agreements; *mss ff*, and *c* stand next in order of relationship.

In the case of *fam 13* it is interesting to note that of the 170 agreements 43 are with *ms 124* against the rest of the family; in like manner 13 are with *ms 69* alone, 7 with *ms 346*, and 5 with *ms 13*. Thus only 102 out of the 170 agreements are attested by a fair proportion of the group; yet we may, I think, on the evidence of *W* assign the remaining agreements to the ancestor of the group; therefore the often expressed opinion that sometimes *ms 124* alone preserves the original reading may now be considered as established.

A comparison with von Soden's classification shows that the *mss* and groups of *mss* most closely affiliated with *W* are placed by him in different sub-groups of the *I* recension. *D*, 565, 28, and 700 all belong to the oldest branch, *I*^a, while *fam 13* is the sub-group *J*, *fam 1* is the sub-group *H*^t, *ms 472* is related to the sub-group *Φ*, and to sub-group *Σ* are assigned cursives 157 and 245; with these two *W* has several notable agreements, though the number does not run high.¹ The general conclusion that *W* stands back of all these groups is easily made but deceptive, if we leave out of consideration the equally remarkable relationship to the versions, Latin, Syriac, Coptic, and even Armenian, Ethiopic, and Gothic. The only adequate explanation, it seems to me, is to refer all to the version tradition. *W* will then represent the Greek column of a trilingual, which had come to Egypt in the form Greek-Latin-Syriac, but the Syriac column had then been replaced by a Coptic (Sahidic) version. Under such circumstances we might expect the Sahidic influence to be even stronger, as *W* was evidently written in Coptic territory, and so under Coptic influence, if not by a Coptic scribe. We must, however, remember that both Sahidic and Bohairic have been accommodated to the Hesychian recension, so that only the remnants of the original Coptic version are preserved.

At the risk of being wearisome, I append a list of the more notable readings of *W* as illustrative of the conclusions reached. Readings supported by not more than two *ms* groups or versions have been chosen.

¹ Mr. Hoskier writes me that his new collation of *ms 157* shows the former publication quite inadequate; the relationship to *W* is probably nearer than my comparisons show.

- 5, 31 - αυτου = Arm ;
 5, 32 - ιδειν = 259 (in Vulgate Q *videre* stands in an erasure);
 5, 32 πεποιηκυιαν for ποιησασαν = fam 1, 28, Sah;
 5, 33 (αυτω) + εμπροσθεν παντων = fam 13, Sah; cf. Luke 8, 47;
 5, 37 αυτω ουδενα = l. 49, l. 184, cf. e (*secum quemquam*);
 5, 37 (ει μη) + μονον = Arm;
 5, 40 (αυτου,) + ειδοτες οτι απεθανεν = fam 13, Sah; from Luke 8, 53;
 6, 1 - εκειθεν = 473; W omits και ερχεται also = 13, 131, 238, Sah Bo Arm;
 6, 2 ηρξαντο for ηρξατο = 346, 435;
 6, 11 ακουση for ακουσωσιν = fam 1; cf. ακουσει of 28 and fam 13 (?);
 6, 13 εξεπεμπον for εξεβαλλον = Sah Bo; a sure case of re-translation from Coptic;
 6, 18 - την before γυναικα = 472;
 6, 18 γυναικα εχειν = fam 1;
 6, 23 - μου = ff₂; cf. Eth, which has "his" for "my";
 6, 29 κηδευσαι for και ηραν = 28;
 6, 29 αυτον for αυτο = **Σ**, 346; cf. Matthew 14, 12 in **Σ*** B **Θ** a ff₁;
 6, 30 εποιησεν for εποιησαν = Δ Syr S; this is a characteristic error in Syriac;
 6, 30 επιδασκεν for επιδαξαν = Syr S;
 6, 33 αυτον for αυτους (1) = 108, 700, Arm^{edd}; an error natural to Syriac;
 6, 34 ηρξαντο for ηρξατο = 59, 253;
 6, 37 (φαγειν₂) + ινα εκαστος αυτων βραχυ τι λαβη = fam 13; from John 6, 7;
 6, 41 + πεντε before αρτους (2) = D b c d ff₂ g₂ r;
 6, 45 - εις το περαν = fam 1, q Syr S;
 6, 48 - προς αυτους = D 565, a b c d ff₂ i r;
 6, 49 φαντασμα εδοξαν = fam 1, 28;
 6, 51 αυτοις for εαυτοις = L 485;
 6, 55 + εις before ολην = fam 13, Syr S; change arose in Syriac, since different verb was used;
 6, 55 εστιν εκει = fam 1, 28, 700;
 6, 56 οποταν for οπου αν = fam 1;
 7, 1 τινες for τινας (+ τινας after αυτου) = **Σ**;

- 7, 5 *ερωτωσιν* for *επερωτωσιν* = 28, 124, 271; Syriac has no compound verbs;
- 7, 5 + *ταις* before *χερσιν* = D 28; Syr S g Sah have "their" hands; Bo has the indefinite article;
- 7, 6 *αγαπα* for *τιμα* = D a b c; Eth conflates;
- 7, 13 (*τον λογον*) + *την εντολην* = (fam 1); a conflate which crept into W from gloss in parent; no connective;
- 7, 19 *χωρει* for *εκπορευεται* = i h Ir (Or); from Matthew 15, 17;
- 7, 23 - *ταυτα* = Syr S; cf. changed order in many mss;
- 7, 24 - *εκειθεν* = a b c i n Syr S;
- 7, 28 *ψιχων* for *ψιχιων* = D (from *ψιξ*, regular reading is from the diminutive);
- 7, 33 *πτυσας εις τα ωτα αυτου και* = fam 13, 28, Syr S;
- 7, 36 *οσω* for *οσον* = 44, 700, Vulg (*quanto*);
- 7, 37 *πεποιηκεν* for *ποιει* = 472, q δ aur Vg (*fecit*); Sah and Bo have first perfect;
- 7, 37 - *αλαλους* = 28, Syr S;
- 8, 1 - *αυτοις* = Vulgates L and R;
- 8, 2 *επι τω οχλω* for *επι τον οχλον* = a f T^z gat (*turbæ huic*) h r, Vg^{6 mss} (*super turba*); cf. D and other Old Latin mss;
- 8, 4 - *αυτου* = Bo (8 mss);
- 8, 4 *ωδε δυνασαι αυτους* = Syr S Arm; cf. fam 1, 28, a f l;
- 8, 5 (*ποσους*) + *ωδε* = Sah;
- 8, 8 - *κλασματος* = Δ Cypr;
- 8, 10 *προς το ορος* for *εις τα μερη* = 28, Syr S; cf. ✠ D Σ c f i Arm Eth;
- 8, 11 *εκ* for *απο* = fam 13 (except 124), Sah Bo;
- 8, 12 - *υμιν* = B L; W omits *λεγω* also;
- 8, 12 *ταυτη τη γενεα* = Sah Bo (regular Coptic order);
- 8, 14 *ενα μονον εχοντες αρτον* = 28, 69; fam 1, fam 13, 565, 700, agree except for order;
- 8, 18 - *και* (2) = Sah (except ms 18); *και* (1) omitted by several;
- 8, 20 - *κλασματος* = 346, k Vg (X**) Bo (one ms);
- 8, 23 *επ αυτω ηρωτα* for *αυτω επηρωτα* = Sah Bo; 245 and 251 conflate;
- 8, 25 *ανεβλεπεν παντα τηλανγως* = f Sah Diatess (normal Arabic order);

- 8, 27 τους μαθητας αυτου επηρωτα = 28, Syr S ;
 8, 28 (απεκριθησαν) + λεγοντες = 579, 1071, f q Bo Arm ;
 8, 29 - ειnai = Sah Bo (omission of copula common in Coptic);
 8, 29 (χς) + ο υιος του θυ του ζωντος = fam 13, (b) Syr g j Pers ;
 from Matthew 16, 16 ;
 8, 30 λεγουσιν for λεγωσι = 245, 251 ;
 8, 31 (και,) + απο τοτε = fam 13, Sah (8 and 64) Bo (X) ;
 8, 38 - λογους = k* D^{re} Sah ;
 8, 38 και for μετα = Syr S (Sah Bo use μεν = with, but which
 is used for "and" with persons) ;
 8, 38 - ταυτη = a Or ;
 9, 1 - αν = F ;
 9, 2 (και,) + εν τω προσευχεσθαι αυτους = fam 13, Diatess¹ ;
 also 28,² 472, 565, Or, but αυτον for αυτους ; from
 Luke 9, 29 ;
 9, 2 (μετεμορφωθη) + ο ις = fam 13, Diatess¹ ; made neces-
 sary by change of person above ;
 9, 3 ως for οια = D ; yet W has rest of comparison like X B
 C L, etc. ;
 9, 5 ωδε ημας = Vulg (10 mss) Syr S ;
 9, 6 λαλει for λαληση = Syr S g Sah ;
 9, 7 - εγενετο (ηλθεν) = fam 1, k Syr g ;
 9, 8 περιβλεπομενοι = b c d f ff, q r aur Vulg (*circumspicien-*
 tes) ;
 9, 13 ηδη ελιας ηλθεν for και ελιας εληλυθε = Go ; also C fam
 1, 700, f i gat, except order ; cf. Matthew 17, 12 ;
 9, 14 - πολυν = fam 1, 28, Arm Bo(Θ) ;
 9, 18 ηδυνηθησαν for ισχυσαν = 700 ; Latin influence ;
 9, 19 απιστε for απιστος = D.
 9, 20 - και (2) = ff, (a lacuna before *cum vidisset*, but com-
 pare enlarged C) Arm ;
 9, 20 - αυτον (4) = 435, gat ; fam 13, 28, 565, OL substitute
 το παιδιον ;
 9, 21 αυτου τον παα = Sah Bo ;
 9, 23 τουτο for το = Sah Bo ; Latin mss do not show the ex-
 pected *hic* or *iste* ;

¹ This change has been used to prove that fam 13 was indebted to the Diatessaron, but the true explanation is now clear. Tatian is quoting Mark 9, 2, not Luke 9, 29, which nowhere shows these changes ; he drew from the version tradition, which had already inserted the harmonistic error modeled on Luke.

² Thus Hoskier in his new collation of 28.

- 9, 24 ειπεν for ελεγε = fam 13, a f k q;
 9, 27 — και ανεστη = 63, k Syr S g Diatess;
 9, 28 — αυτου (2) = Vulg (2 mss) Bo (3 mss) Arm;
 9, 31 εγειρεται for αναστησεται = 28; cf. εγερθησεται in fam 1, fam 13, etc. (= Matthew 17, 23);
 9, 32 ερωτησαι for επερωτησαι = 1, fam 13, Chr; Syriac influence;
 9, 33 διελεχθητε for διελογιζεσθε = fam 1, 28;
 9, 36 — εν = 66;
 9, 38 ηκολουθει for ακολουθει = 565;
 9, 39 με κακολογησαι = fam 1, 28, 565, Sah; cf. Syr S;
 9, 42 εβληθη for βεβληται = D; cf. *mitteretur* of Latin mss;
 9, 43 εις την ζωην εισελθειν κυλλον = 472; from Matthew 18, 8;
 9, 45 σκανδαλιση = 90*, g, L^{vs}; cf. L;
 9, 45 κοψον for αποκοψον = a ff, q r A^{vs} (*amputa*); cf. Syr;
 9, 45 απελθειν for βληθηναι = fam 1, 28, Syr S;
 9, 47 ει for εαν = D;
 9, 47 — σοι = 565, Vg (D*); many transpose or change σοι to σε;
 9, 47 — βληθηναι = L^{vs};
 9, 50 αρτυσεται = Δ fam 13, 28; cf. K fam 1, Syr;
 9, 50 + υμεις ουν before εν εαυτοις εχεται = fam 13, (28), 565;
 10, 2 οι δε φαρισαιοι προσελθοντες = 406, 565, Arm; many omit participle;
 10, 10 επηρωτησαν οι μαθηται αυτου = c k Syr S Sah;
 10, 10 — αυτον = M L^{vs};
 10, 11-12 verse 12 transposed before 11 = Syr S g Clem; cf. fam 1; from I Cor. 7, 10?
 10, 12 — και (1) = fam 1;
 10, 14 αυτοις ειπεν = fam 13;
 10, 14 εμε for με = N;
 10, 21 ουρανοις for ουρανω = E* 238; cf. Syr;
 10, 24 (εισελθειν) + πλουσιον = c; cf. verse 25;
 10, 25 tr. πλουσιον before εισελθειν = 1, 299; cf. 28;
 10, 27 — παρα (3) = 10, 579, Clem;
 10, 28 αυτω λεγειν ο πετρος = 1, 124; cf. 28, 565, Syr S Bo Arm;
 10, 32 (ακολουθουντες) + αυτω = c k Sah;
 10, 32 — και and εφοβουντο = c k ff,; cf. D K 28, 157, 474, 700;

- 10, 33 - αυτον (2) = c r₂;
- 10, 37 τη βασιλεια της δοξης for τη δοξη σου = fam 13; cf. Sah
"in the glory of thy kingdom";
- 10, 42 ο δε for ο δε ις = 238, Go; Syr S has "and he";
- 10, 43 οστις for ος = 485, OL Vulg (*quicumque*);
- 10, 46 - βαρτιμαιος = k, which omits ο υιος τιμαιου likewise;
- 10, 48 whole verse omitted because of like endings = 14, 477*
colb^{weis} (= 22?) Syr g (36);
- 10, 49 - αυτω = c k;
- 10, 49 θαρρων for θαρσει = 28, (fam 1, fam 13);
- 11, 2 - υμων = N* k;
- 11, 3 - ποιειτε τουτο = fam 1, 299, Syr S; more omit τουτο;
cf. Matthew 21, 3;
- 11, 8 - αυτων = L i;
- 11, 8 - αλλοι . . . οδον = Syr S and OL i;
- 11, 9 - ωσαννα = D l. 184, b d ff₂;
- 11, 10 ειρηνη for ωσαννα = 28, 700, Syr S Or; fam 1, 299 have
conflate;
- 11, 12 εις βηθανιαν for απο βηθανιας = r₂ Syr g (36) Bo (6 mss);
- 11, 13 απο μακροθεν συκην = D 472, OL Vulg Or;
- 11, 14 καρπον μηδεις = fam 1, 299, Vg^{cl};
- 11, 22 του θυ for θυ = D Sah Bo (as always in Coptic);
- 11, 28 - ινα ταυτα ποιης = 28, 565, a b ff₂ i r aur (k) Syr S
Arm;
- 11, 29 επερωτω for επερωτησω = b c f ff₂ i k MT;
- 11, 30 απ for εξ (1) = fam 1; OL and Vulg have *de*;
- 11, 31 αυτους for εαυτους = 157;
- 11, 31 (λεγοντες) + οτι = Sah Bo; cf. 69 and 346, which insert
it two words later;
- 12, 1 - και (3) = Sah (except 73*);
- 12, 3 (εδιραν) + και απεκτιναν = 346; addition came from
Latin doublette *ceciderunt occiderunt*, cf. OL mss;
- 12, 6 - επι ονν = 565, c k; many omit one of the words;
- 12, 19 - αυτου (1) = b;
- 12, 21 - και απεθανε = l. 184, Sah Syr S (in lacuna, but not
sufficient space);
- 12, 25 + οι before αγγελοι = B Or Sah Bo (26 mss); plain case
of Coptic influence;
- 12, 26 ο θς λεγων αυτω = Syr S Sah (1 ms) Bo (1 ms);
- 12, 26 - ο (2) (3) (4) = D Or; B omits nos. (3) and (4) only;

- 12, 30 *αυτη πρωτη* for *αυτη πρωτη εντολη* = 28, 565, k Mcell^{Eus};
the Hesychian recension omits whole phrase;
- 12, 34 (*ειπεν αυτω*) + *οτι* = 157, 565, Sah;
- 12, 34 *ετολμα αυτον ουκετι* = ff₂ Vulg (K Z) cor-vat; cf. Diatess;
- 12, 35 - ο *ισ* = 700, aur;
- 12, 35 *λεγει* for *ελεγε* = colb^{Wes} (= 22?) c ff₂;
- 12, 35 - ο before *χς* = Barn;
- 12, 40 - *τας*, - *των* = D 229;
- 12, 40 *οιτινες* for *ουτοι* = fam 13, 28;
- 12, 40 *περισσον* for *περισσοτερον* = Δ δ Sah;
- 12, 43 - *αυτου* = Arm^{edd};
- 12, 43 - *οτι* = ff₂; properly omitted in Latin;
- 13, 1 - *ιδε* = 59*;
- 13, 2 - ο *ισ* = 565, 700, a b e g₂ i Vulg (K V);
- 13, 2 at end + *και δια τριων ημερων αλλος αναστησεται ανευ χειρων* = D OL Cypr;
- 13, 3 *δε* for *και* (1) = al pauc^{tisch} 579, Sah Bo (2 mss); Coptic influence;
- 13, 8 (*λιμοι*) + *ταραχαι* = 299; many add *και ταραχαι*;
- 13, 8 - *αρχαι οδινων ταυτα* = c; W omits next phrase also with D fam 1, 28, 124, 565, 700, etc.;
- 13, 13 - *ουτος* = 59* Syr S; cf. above to Matthew 10, 22;
- 13, 16 *τα ιματια* for *το ιματιον* = 61, 435;
- 13, 19 - *κτισεως* = 28, 299, Arm;
- 13, 22 (*γαρ*) + *πολλοι* = Sah (55, 74, 86) (Just); cf. Matthew 24, 11;
- 13, 25 *τω ουρανω* for *τοις ουρανοις* = 38, 700; cf. Syr;
- 13, 27 *επισυνστρεφουσιν* for *επισυναξι* = 28, (e g₂); regular verb occurs in plural also;
- 13, 27 *ακρων ουρανων* for *ακρου ουρανου* = fam 1, OL; from Matthew 24, 31;
- 13, 30 (*αμην*) + *δε* = L;
- 13, 30 *εως* for *μεχρις ου* = 259, 565; *εως αν* and *εως ου* also occur;
- 13, 33 - *εστιν* = D a c Syr S;
- 13, 35 *μεσανυκτιον* for *μεσονυκτιον* = B*;
- 13, 37 - *λεγω* (2) = D d 565; E ff₂ i k r₂ Vg omit more;
- 14, 3 *προσηλθεν* for *ηλθε* = fam 13, which changes order and adds *αυτω*; cf. Matthew 26, 7;
- 14, 4 (*τινες*) + *των μαθητων* = fam 13, Syr g Pers;
- 14, 5 - *τουτο* = Ⲭ k Syr S g;

- 14, 6 κοπον for κοπους = k (*taedium facitis*);
- 14, 13 των μαθητων αυτου δυο = fam 13 (except 124);
- 14, 13 (και₃) + εισελθοντων υμων = Sah; fam 13, 28, 299, 565,
Arm Or add εις την πολιν also; cf. Luke 22, 10;
- 14, 14 - και (1) = 579, ff, r (Syr S) Sah (m¹);
- 14, 18 με παραδωσει = f h i l q Vulg; natural Latin order;
- 14, 22 εδιδου for εδωκεν = fam 1, fam 13;
- 14, 22 - εστι = Syr S;
- 14, 30 αρνηση for απαρνηση = Or; cf. Syr and Latin (*negabis*);
- 14, 31 ο δε πετρος μαλλον = fam 1, fam 13; cf. Syr. S; others
add in different order;
- 14, 31 (ελεγεν) + οτι = fam 13, Sah Bo;
- 14, 36 (σοι) + εστιν = fam 13, Arm; cf. D, which adds plural
verb with OL;
- 14, 46 τας χειρας αυτων (- επ αυτον) = ~~N~~* C (Δ) Φ; many partially support;
- 14, 56-57 - και ισαι . . . αυτου = 435, 440, 472;
- 14, 60 οτι for τι = B L;
- 14, 61 - ο αρχιερευσ = c ff₂;
- 14, 63 (αρχιερευσ) + ευθυς = 124, Sah (4 mss); others add in
different order;
- 14, 64 φαινεται υμιν = Sah Bo;
- 14, 65 (προφητευσον) + νυν $\chi\epsilon$ τις εστιν ο πεσας σε = fam 13,
(1071); cf. Matthew 26, 68; Luke 22, 64, which
many mss copy without νυν $\chi\epsilon$;
- 14, 66 - του (1) = 700, Sah Bo; regular omission in Coptic;
- 14, 70 περιεστηκοτες for παρεστωτες = (D 124) (G 1);
- 15, 7 (ην δε) + τοτε = fam 13, Sah (6 mss); cf. Matthew 27, 16;
- 15, 11 βαρναβαν for βαραββαν = Sah (73*);
- 15, 39 - ουτως = 565, Bo Arm Or;
- 15, 41 - αι (2) = Ψ;
- 15, 43 ιωσης for ιωσηφ = k; cf. D^{us};
- 15, 44 ηδη τεθνηκεν for παλαι απεθανε = 472; cf. OL Vulg (*iam mortuus esset*) and other versions;
- 15, 45 ιωση for ιωσηφ = B; cf. k;
- 15, 47 (ιωση) + $\mu\eta\rho$ = fam 13, 565 Syr j;
- 16, 1 εισελθουσαι for ελθουσαι = Goth (*atgaggandeins*);
- 16, 2 - τη before μια = B 1; cf. Syr and Lat;
- 16, 3 αποκυλιση for - σει = 483, l. 183, Goth Eus;
- 16, 5 θεωρουσιν for ειδον = L^{us} (*vident*);

- 16, 6 φοβεισθαι for εκθαμβεισθε = D 565, d n Euseb;
 16, 6 (φοβεισθαι) + οιδα γαρ οτι = Greek-Sahidic lectionary
 published in Oriens Christianus, Neue Serie, II; cf.
 Matthew 28, 5;
 16, 6 τον ναζαρηνον ζητιται = c ff₂ (k);
 16, 6 ειδετε for ιδε = D c ff₂ k' n q aur; from Matthew 28, 6;
 16, 6 (ειδετε) + εκει = D 565; cf. ecce in d^{supp} ff₂ k n q aur;
 16, 7 προαγω for προαγει = D k;
 16, 8 ακουσασαι εξηλθον και for εξελθουσai = Syrr Sah (108)
 Bo Arm Gr. frg. in Paris ms Copt. 129⁸ (order
 change);
 16, 9 - πρωτον = Arm Eus Vict;
 16, 14 long addition, see coll. = Hier. adv. Pelag. (quotes first
 verse only);
 16, 19 (κς) + ις χς = Old Latin o Bohairic B Γ.

A comparison of all the readings of this portion of Mark with the chief uncials gave no decided results. **Σ** A B C D L N varied in proportion of agreements slightly from chapter to chapter, but the totals showed no definite preference for any one or for any group. It is quite apparent that neither the Hesychian nor the Antioch recension had any influence on this part of W. What agreements exist are due to the fact, that these recensions drew from the same sources as W.

As in the previous sections, I add the readings of this part of Mark, for which there seems no other support; those discussed in previous sections are not included.

- 5, 31 συντριβοντα for συνθλιβοντα; a stronger word and common in N. T.;
 5, 40 εαυτου for μετ αυτου; cf. των αυτου in the subscription to Mark in W;
 5, 41 - αυτη;
 6, 5 ουκετι for εκει ουδεμian; a milder denial;
 6, 8 πηραν for ζωνην; careless repetition from first half of verse;
 6, 10 - αυτοις; cf. Syr S which omits more;
 6, 11 αυτων for αυτοις; Syr S has the possessive suffix;
 6, 20 ηπορειτο for εποιει (ηπορει); the middle voice gives better meaning here;

- 6, 22 —της (2) after αυτής; many others omit, changing αυτού for αυτής;
- 6, 24 (ειπεν) + αιτησε; cf. 28 (+ αυτη); therefore scribal error occasioned by gloss;
- 6, 25 δωσης for δως; cf. 3d future in Sah, often used with conjunction like subjunctive;
- 6, 31 λοιπον for ολιγον; a scribal error, the change could hardly be intentional;
- 6, 33 υπαγοντες for -τας; accommodated to construction of other changes;
- 6, 40 ανδρες for ανα;
- 6, 45 (εως) + αν; influence of following subjunctive;
- 6, 50 μη φοβεισθαι εγω ειμι; order change to bring two imperatives together;
- 6, 55 οτι for οπου, a change to avoid two expressions of place in succession;
- 7, 10 αθετων for κακολογων; means "reject," therefore a weakened expression;
- 7, 13 παρεδοτε for παρεδωκατε; looks like a translation change;
- 7, 19 διανοιαν for καρδιαν; ditto;
- 7, 31 εις την δεκαπολιν for δεκαπολεως; looks like a Latinism, but not found in MSS;
- 7, 33 προσλαβομενος for απολαβομενος; cf. Latin MSS (*accipiens, apprehendens, adsumens*);
- 7, 33 —τους;
- 7, 34 εφεθθα for εφθαθα; an interchange of double consonants on form in \aleph^c D c l r (Sah), etc.;
- 8, 5 ο δε for και; cf. early Coptic preference for δε;
- 8, 5 ηρωτησεν for επηρωτα; influence of the versions;
- 8, 6 αυτοις for τοις μαθηταις αυτου; an intentional change to lighten the expression;
- 8, 10 δαλμουναι; an error perhaps influenced by Syriac;
- 8, 11 απ for παρ; cf. Latin *ab*;
- 8, 12 —λεγω; cf. omission in B L;
- 8, 14 απελθοντες for επελαθοντο; scribal error;
- 8, 16 οι δε for και; cf. above;
- 8, 18 βλεπουσιν for βλεπετε; an odd change, evidently making "eyes" the subject;
- 8, 23 ενπτυσας for πτυσας; cf. Latin *exspuens*;

- 8, 23 —τι;
- 8, 33 ιδως for ιδων;
- 8, 34 αρας for αρατω ... και; a more natural Latin construction, but cf. Or. protr. 13;
- 8, 34 —αυτου (2);
- 8, 36 την εαυτου ψυχην; natural Coptic order;
- 9, 4 αυτος for αυτοις; scribal error;
- 9, 5 ειπεν πετρος for ο πετρος λεγει;
- 9, 24 το π̄να του παιδαριου for ο π̄ηρ του παιδιου; due to confusion of abbreviations;
- 9, 31 λεγει for ελεγεν; cf. λεγων l. 26, k (*dicens*) Sah;
- 9, 35 —και (1);
- 9, 37 των τοιουτων παιδιον; adjustment to a conflate, εκ and εν.
- 9, 39 δυνησονται for —εται; r, and D^{ve} read *posuit*, perhaps for *posint*;
- 9, 41 ος αν γαρ; transposed because the first two words were considered one;
- 9, 42 (μικρων) + μου; cf. k (+ *vestros*), a (+ *vestris*);
- 9, 42 μυλον ονικον for λιθος μυλικος; a change in gender from form in Ⲭ B C D L etc.
- 9, 47 σκανδαλιση for —ζη; cf. same change in verse 45, supported by 90* g, L^{ve};
- 9, 49 αλις γηθησεται for αλισθησεται; Latin influence; *salietur* was read *satietur*;
- 9, 50 μωραυθη for αναλον γενηται; (=MS 579); from Matthew 5, 13; Luke 14, 34;
- 9, 50 εν εαυτοις εχεται; Latin order;
- 10, 7 εκαστος for ανθρωπος; cf. ανθρωπων in Ⲭ, which might have been gloss on εκαστος;
- 10, 21 —ο δε;
- 10, 22 απο του λογου for επι τω λογω; looks like Latin change, but not found in MSS;
- 10, 22 (απηλθε) + απ αυτου;
- 10, 28 —ιδου ημεις; l. 185 and Sah omit "we";
- 10, 28 παντα αφηκαμεν; Latin order;
- 10, 30 —και αδελφους; D d and 700 transpose;
- 10, 35 αιτησωμεθα for αιτησωμεν; intentional change; middle voice means "ask for ourselves";
- 10, 38 αυτω for αυτοις;
- 10, 39 —ο δε ις ειπεν αυτοις;

- 10, 42 ου for οι (2); scribal error; it may indicate defective parent;
- 10, 42 — αυτων (3); an error in correction; αυτων (2) is omitted by \aleph N Σ fam 1, 28, 299, k, etc.;
- 11, 2 κατεναντι κωμην for κωμην την κατεναντι; from Luke 19, 30;
- 11, 2 ω for εφ ου; l. 48 = εφ ω; W points to same text in parent;
- 11, 2 επικεκαθεικεν for κεκαθεικε; preposition joined to verb, cf. preceding example;
- 11, 12 αυριον for επαυριον; both words common in N. T. and Hellenistic Greek;
- 11, 13 εις αυτην for εν αυτη; copied from previous phrase, where supported by many;
- 11, 14 (αυτη) + ο ις; Antioch recension adds, but in different order;
- 11, 25 ανη for αφη; αφιημι does not seem to mean "forgive" in N. T. yet easy change, cf. OL Vulg;
- 12, 1 εξωρυξεν for ωρυξεν; probably Latin influence, *et fodit* read as *ecfodit*;
- 12, 2 — προς τους γεωργους; note the transposition in c k r;
- 12, 5 — κακεινον απεκτειναν; note addition of this verb in verse 3, discussed above;
- 12, 5 δε for μεν; cf. Syr g;
- 12, 10 ανεγνωκατε for ανεγωτε; cf. perfect tense in Syr Lat Sah;
- 12, 12 — και αφεντες αυτον απηλθον; perhaps accommodated to Matthew and Luke;
- 12, 14 — ου (1);
- 12, 21 — και (1);
- 12, 21 — και (4); for all such omissions cf. lack of conjunctions in early Coptic;
- 12, 23 αυτων τινος; cf. omission of αυτων in Δ 579, c k δ.
- 12, 26 ει for οτι; an editorial change; cf. I Cor. 15, 16;
- 12, 26 ανεγνωκατε for ανεγνωτε; cf. verse 10;
- 12, 29 — εις; crowded out by a correction; F 259, l. 183, Syr S a b k r, etc. omit κυριος (2);
- 12, 31 ομοιως for ομοια; cf. omission in Coptic and change of construction in other versions;
- 12, 32 θς εστιν; θς omitted by many, accounts for the change in order;

- 12, 38 + *ταις* before *στολαις*; cf. the indefinite article in Sahidic;
- 12, 41 (*εθεωρι*) + *παντας*; from vv. 43-4; cf. also Or. John Com. 19, 7, 42;
- 12, 44 - *παντα οσα ειχεν*; the appositive, *ολον τον βιον αυτης*, is omitted by ff, g, aur Syr S and Diatess; the regular reading seems a conflate, cf. Luke 21, 4; Diatess borrowed from Lat-Syr tradition, not *vice versa*;
- 13, 2 *αφεθη ουδε διαλυθησεται* for *καταλυθη*; cf. *καταλυθησεται* in \aleph^* L fam 13, 106, from Matthew and Luke; *αφεθη* is a repetition from the previous phrase;
- 13, 9 *δωσουσιν* for *παραδωσουσι*; Syriac influence;
- 13, 12 *αναστησονται* for *επαναστησονται*; cf. Syriac and the different compounds in OL;
- 13, 15 *τι* after *αυτον*; a different transposition in B K L Π^* 72, 253;
- 13, 17 - *ταις* (2);
- 13, 21 $\kappa\varsigma$ for $\chi\varsigma$;
- 13, 33 (*γαρ*) + *ει μη ο $\pi\eta\rho$ και ο υιος*; cf. verse 32, which this contradicts;
- 14, 1 *φαρισαιοι* for *γραμματαις*; from John 11, 47; l. 185 combines the two readings;
- 14, 13 *αποστιλας* for *αποστελλει... και*; good Latin, but not found in MSS;
- 14, 23 *τοις μαθηταις* for *αυτοις*; 69, 124, 235, and Syr S make same change in verse 22;
- 14, 27 *σκορπισθησεται* for *διασκορπισθησεται*; cf. Latin (*scandalizabimini*) and Syriac;
- 14, 28 (*εγερθηναι με*) + *εκ νεκρων*; a common addition, cf. John 12, 9 (where *εκ νεκρων* is omitted by W);
- 14, 30 - *σοι*; omitted to avoid succession *σοι...συ*; or regular text adds *σοι* from Matthew 26, 35; Luke 22, 34;
- 14, 32 *εξερχονται* for *ερχονται*; cf. Sahidic;
- 14, 41 (*ωρα*) + *και*; insertion due to change in order;
- 14, 47 *παρεστωτων* for *παρεστηκοτων*;
- 14, 53 *συνπορευονται* for *συνερχονται*; translation change, cf. Syr S and Sah;
- 14, 60 - *ουκ αποκρινη ουδεν*;
- 14, 62 *της δυναμεως* for *των νεφελων*; due to similar appearance of words in Syriac;

- 15, 4 σου ποσα; cf. order in Sahidic and Bohairic;
 15, 7 βαρναβας for βαραββας; cf. Sah 73* in verse 11;
 15, 39 -ο (2); cf. Sah;
 15, 39 παρεστως for παρεστηκως; cf. 14, 47;
 15, 41 διηκονουσαν for διηκονουν; cf. 28 (διακονησαι);
 15, 46 (συνδονα) + ευθεως ηνεγκεν;
 16, 2 - και λιαν; many omit λιαν;
 16, 4 σφοδρα μεγας;
 16, 6 (τοπος) + αυτου εστιν; added to give construction to the
 nom. independent;
 16, 10 - και κλαιουσι; like ending of previous phrase caused
 omission;
 16, 15 αλλα for και ειπεν αυτοις; change made necessary by
 long addition preceding;
 16, 16 κατακριθεις ου σωθησεται for κατακριθησεται.

In this long list there are comparatively few harmonistic errors; rather more, especially towards the end, are the deliberate changes of a reader or editor, possibly showing the influence of a lost source; by far the larger number are of the same character as those given in the previous list, for which there was in general adequate authority found in the version tradition. Doubtless many of these errors arose in the same tradition, but other evidence of their presence there has perished.

3. LUKE

In the study of the text of Luke also a decided change in character between the earlier and later portions was found. Here, however, a comparison with the four chief uncials sufficed to show the point of change. The following table gives the number of agreements of those uncials with W in each chapter. All important variants were counted.

Chap.	Σ	A	B	D
1	55	30	62	43
2	59	37	61	35
3	26	25	26	13
4	58	24	54	40
5	55	46	63	43
6	89	42	83	54
7	66	40	65	39

Chap.	Σ	A	B	D
8	56	77	49	49
9	38	81	42	53
10	29	62	22	26
11	42	74	42	45
12	31	57	35	32
13	33	48	26	25
14	14	35	16	19
15	20	30	19	22
16	8	26	6	14
17	29	53	27	26
18	20	44	18	28
19	8	51	12	30
20	26	51	25	29
21	17	38	16	20
22	25	70	21	35
23	29	71	19	43
24	30	63	23	36

It is plain that early in chapter eight W definitely parted company with the Σ B text and went over to a text closely allied to A. We can mark the point of change even more exactly, for there are but 5 agreements between A and W in the first 12 verses of chapter eight, while from that point on the agreements are numerous and in every section.

(a) Luke 1-8, 12

Out of 678 important variants in this section of Luke W agrees with the Hesychian recension (Σ B L 33) 488 times, to which may be added 59 more cases, where the authorities for this recension are divided, but the added testimony of W seems sufficient to determine the text form. Only the four following cases point towards the Antioch recension:

- 3, 19 + φιλιππου before του αδελφου = A C K X Π Ψ 118, 209, 238, 247, 248, 249, 252**, 253, 259, 282, 474, 481, 579, l. 47, l. 48, l. 49, l. 50, l. 183, l. 184, Syrr Sah (73) Bo Arm^{edd} Eth;
- 3, 20 + τη before φυλακη = A C E F G H S U V X Γ Δ Ψ fam 1, fam 13, 28, 157, 579, etc.
- 6, 9 προς αυτους ο ις = K Π 72, 74, 89, 90, 130, 133, 134,

- 248, 252, 253, 300, 473, 482, 483, 484, 565, OL Vg
Syr g j Eth Arm;
6, 10 (αυτου) + υγιης = E M S V Γ Λ 28, 240, 245, 248, 299,
435, 472, 474, 482, 579, etc.

The original home of these readings is seen from the minuscule authority, which points to the version recension. This is least clear in the first example, but there the lectionaries suffice, especially as the Antioch authority is not very strong. The explanation of the relationship is that the Antioch recension or some branch of it adopted readings from the version tradition. To the same text tradition belong the following 126 readings, though they were in some cases adopted into other families. I add in each case the ms authority for the reading, but where only the Hesychian recension is opposed, I state the ms authority in that way. Scribal peculiarities previously treated are not included.

- 1, 1 — εν = F 28, 54, 71, 74, 89, 127, 132, 234, 235, 237, 244,
248, 255, l. 32, l. 47, l. 60, l. 184;
1, 6 ενωπιον for εναντιον; against Hesych. rec.;
1, 15 εν κοιλια for εκ κοιλιας = K* c e l r Syr S Sah Go Cypr
Ambr Vig-Tap;
1, 17 προελευσεται for προσελευσεται; ag. B* C L V 482,
l. 47;
1, 32 αυτος for ουτος = X;
1, 35 διοτι for διο = A* Ir (*qua propter*); cf. c q r, etc. (*ideoque et*);
1, 41 ηκουσεν η ελισταβη; ag. Hesych. rec. + D fam 1, fam 13,
565, Latin Arm;
1, 65 (ιουδαιας) + και = b c e (r) Bo;
1, 66 ταις καρδιαις for τη καρδια = D L 49, 254, 579, e d Syr S
Arm;
1, 68 — κς = a b c ff, g, l r Vg (9 mss) Syr S Sah Eus;
1, 68 του λαου for τω λαω = c b ff, q r r, aur Vg (12 mss)
Ambr (*plebis suae*); many Latin mss have *plebi suae*;
1, 70 αυτου προφητων = e b aur Sah Bo; Coptic prefix seems
to have influenced order;
1, 77 αυτου for αυτων = 130^{er}, 565; cf. e (*suorum*);
2, 5 απογραφεισθαι for απογραφασθαι = N* A D 33, 59, 73,
245, 472, etc., Chr;

- 2, 9 (μεγαν) + σφοδρα = Bo; B has σφοδρα in place of φοβον
μεγαν;
- 2, 11 κς χς = Syr S Diatess; cf. e d Cypr Ir (XPS IHS)
through which the error arose;
- 2, 16 ευρον for ανευρον = D L^{scholz} fam 1, fam 13, 53, 61, 71,
106, (472), 565, 579, colb^{wets} (= 22?);
- 2, 26 - η αν = fam 13, 118, 218, 472, l. 47, etc. OL Vg;
- 2, 26 - τον before χν = 482, Sah Bo; regular Coptic usage;
- 2, 27 εισαγειν for εισαγαγειν = A 15, 53, 69, 473, Ps-Ath;
- 2, 37 (και,) + ην = (579) r gat Q⁸ Syr S Sah;
- 2, 37 ως against εως of Hesych. rec. + A f ff, g, Vg;
- 2, 49 ζητετε for εζητετε = N* 346, b P* Syr cu Sah Bo;
- 2, 49 οιδατε for ηδειτε = D 225, 282, l. 49, OL Syr cu Sah Ir
Thdrt Tert Cyr;
- 2, 49 - μου = Syr S cu;
- 2, 49 με ειναι = D fam 1, fam 13, l. 253, OL Vg Ir Or Did Cyr
Epiph Thdrt Dial;
- 2, 51 ετηρει for διετηρει = 435, P Syr cu S Sah Bo;
- 2, 52 + ο before ις = N* Λ 59, 122, 131, 237, 248, 472, Or;
- 3, 1 ιουδαιας for ιουραιας = l. 60*; cf. Sah ιδουραια as prob-
able cause;
- 3, 8 καρπον αξιον for καρπους αξιους = D 106, e d r Syr h Bo
Arm^{edd} Eth Go; from Matthew 3, 8;
- 3, 10 επηρωτησαν for επηρωτων = D 244, OL Syr cu S Sah
Bo (L) Eth;
- 3, 11 ειπεν for λεγει = a b d e g, q Syrr Bo Arm Eth Diatess;
Hesych. has ελεγεν;
- 3, 14 προς αυτους against αυτοις of Hesych. + D 700 and Latin;
- 3, 19 πονηρων ων εποησεν = N* a b c f ff, g, l q Vg Syr cu
S Sah Lucif;
- 3, 20 (πασιν) + και; against Hesych. + D b d e;
- 3, 21 παντα for απαντα = N, l. 49 al pauc;
- 3, 24-38 genealogy omitted = (579), Diatess; cf. D d (partly from
Matthew); lectionaries 47, 50, 51, 52, and 53, omit,
but later ones have it; Cyr. com. in Luke, omits;
- 4, 4 - μονω = Syr g (13) Eth Tert;
- 4, 5 + εις ορος before εδειξεν = e Sah (107); most mss add εις
ορος υψηλον;
- 4, 6 πασαν ταυτην = 247, 482; some mss omit πασαν;
- 4, 7 παντα for πασα = 517, 579, 672, l. 183, al pauc OL Vg;

- 4, 9 (εστησεν) + αυτον; against Hesych.;
- 4, 12 γεγραπται for ειρηται = D 472, a b c d e f ff, g, l q r mol
Pers Or; cf. Matthew 4, 7;
- 4, 12 - οτι = \aleph^2 D b c d e f (ff₂) g, l q r mol Vg Syr S g Arm;
- 4, 20 (βιβλιον) + και = moling Syr S Go;
- 4, 21 - οτι = D d mol Syr S Or;
- 4, 24 εαυτου for αυτου = \aleph D;
- 4, 38 η πενθερα δε = I, 238, 243, 245, 247, 249, 470, 472, 481,
l. 47, l. 183, etc.;
- 4, 40 ηγον for ηγαγον = Or (4, 171); cf. D (εφερον = Mark 1,
32) and OL Vg (*ducebant*);
- 4, 41 - απο = \aleph fam 1, 215;
- 4, 41 κραυγαζοντα for κραζοντα = A D E G H Q U V Γ Δ
fam 13, 248, 700, al (50) Or;
- 4, 44 των ιουδαιων for της γαλιλαιας = l. 18; cf. l. 7, l. 13 (τοις
ιουδαιοις), l. 34, l. 48 (αυτων); many mss have της
ιουδαιας;
- 5, 3 εδιδασκεν εκ του πλοιου; against \aleph B D e;
- 5, 4 επαναγαγεται for επαναγαγε = 106, X^{vz} Syr S g Pers
(Diatess);
- 5, 5 + ο before σιμων; against Hesych.;
- 5, 5 σω ρηματι for ρηματι σου = 579; cf. Coptic prefix;
- 5, 6 διερρησσουντο for διερρηγγυντο = f-r mol Syr S g Sah Bo;
cf. διερρησσετο of Hesych.;
- 5, 7 επλησθησαν for επλησαν = B* Ψ 143, 225, 240, 244, 579,
l. 47, al Arm; B* is doubtful, but Tischendorf's ex-
planation can hardly be right; the erasure in B should
be examined again;
- 5, 8 - πετρος = D fam 13, a b c d e r mol Syr S;
- 5, 11 απαντα against παντα of Hesych. + D;
- 5, 14 - αυτος = e Syr g Eth;
- 5, 20 (ειπεν) + αυτω; against Hesych.;
- 5, 20 σου αι αμαρτιαι for σοι αι αμαρτιαι σου = \aleph D F^w 40,
142*, 409, 579; cf. Mark 2, 5; Matthew 9, 2;
- 5, 23 same change = \aleph D 142* 225, l. 48;
- 5, 26 - και εκστασις . . . θν (due to like endings) = D M S X
12, fam 13, 45, 70, 86, 90, 112, 120, 122*, 157, 243,
247, 406*, 435, 483, 484, 579, l. 184, d e Bo(B);
- 5, 29 αμαρτωλων for αλλων = X 239, 299, al; cf. Eth; from
Mark 2, 16 (Matthew 9, 10);

- 5, 31 - ο ις = 44; B omits ο;
- 6, 4 - ελαβε και = **N** D K Π fam 1, fam 13, 157, 243, 253, 254, 474, 482, 700, l. 47, l. 50, al d Syr j Arm Eth Ir;
- 6, 7 + κατ before αυτου = **N^c** F^w K L R Π 4, 33, 72, 124, 243, 299, 300, 472, 474, 579, al Syr h Bo Arm;
- 6, 8 ανθρωπω against ανδρι of Hesych. fam 1, etc.;
- 6, 10 - αυτους = Vg Syr j; order of words in version tradition differs from recensions;
- 6, 10 και εξετινεν for ο δε εποιησεν ουτω = **N** D X 1, fam 13, l. 48, al OL Vg Syrr Sah Bo Arm Eth Go; from Matthew 12, 13; Mark 3, 5;
- 6, 11 ποιησειεν for ποιησειαν = **N** A fam 13[?], 33, 157, 254, 262, 299; cf. B L, etc.;
- 6, 16 ισκαριωτην; against Hesych. + D and Latin;
- 6, 17 (ιερουσαλημ) + και της περεας = **N^{*}**; cf. OL and Syr;
- 6, 18 οχλουμενοι against ενοχλουμενοι of **N** A B L 1, 157;
- 6, 20 αυτων for υμετερα = ff, Syr S Sah Bo (F) Eth Tert; from Matthew 5, 3;
- 6, 21 γελασουσιν for γελασετε = e g, Syr S Sah Arm Eth Tert (marc) Eus; cf. Matthew 5, 4; Isaiah 61, 3; Psalms 126, 5;
- 6, 22 - σταν (2) = 68, 108, Sah Bo Go Tert; Eras and other early editors;
- 6, 22 ενεκεν for ενεκα = D F^w P Γ 28, 237, 239, 248, Bas Chr;
- 6, 26 υμας ειπωσιν = (D) E K M P Q R S U V X Γ Δ Λ Ξ Π al a c d f (Vg) Go Chr;
- 6, 27 (ακουουσιν) + μου = Sah (except 86) Eth;
- 6, 27 + και before καλως = mol **P^{ms}** Syr S g Bo (4 mss) Eth;
- 6, 28 + και before προσευχεσθαι = 238, 249, 251, 471, 472, 485, 506, 517, l. 183, al ff, Vg^d Syr S g Eth Just Tert Adiman Hier Ambr;
- 6, 29 εις for επι = **N^{*}** D 700, OL Vg Sah (ε 111) Clem Or Tert;
- 6, 34 χαρις εστιν υμιν = a b ff, g_i, l q r mol Vg aur Arm Tert;
- 6, 37 ινα for και ου (1) = A D Λ Ψ 483^{*}, 484, OL Syr S Sah Bo (7 mss) Go Eth Diatess Tert Cypr Ambr; Diatess is surely indebted to the version tradition here;
- 6, 38 σεσαλευμενον πεπιεσμενον = D fam 1, 157, d Or Dial Eus;
- 6, 39 μη for μητι = X 60, 157, 251, Sah Bo (F^{*});
- 6, 41 - το before εν τω = D al OL Vg Sah (114) Bo Arm;
- 6, 45 - το (1) = D Sah (Arm);

- 6, 45 (ποιηρος) + ανθρωπος; against Hesych. + D a b d g, l;
 6, 45 - το (2) = l. 184, Sah (Arm);
 6, 49 οικοδομουντι for οικοδομησαντι = C fam 13, 53, 245, 472,
 al OL Vg;
 6, 49 και . . αυτη for η = Syr S g (Sah OL);
 6, 49 επεσεν for συνεπεσεν; against Hesych. + D R fam 1, fam
 13, al (10) b d e l q Vg (10 mss);
 7, 4 παρακαλουν against ηρωτων of Hesych. + D 1, fam 13,
 700;
 7, 6 εχοντος απο for απεχοντος απο = l. 47, Syr S OL Vg; **Σ**
 D fam 1, fam 13, etc., omit απο; the regular reading
 is a conflate;
 7, 9 - ακολουθουντι αυτω = Bo (A*CH), which also omit οχλω;
 cf. transposition in D d e Bo Syrr Eth;
 7, 11 - εν = D 254, c d e;
 7, 12 ηγγειζεν for ηγγισε = D a b c d e ff, l q;
 7, 12 - ην (after ικανος); against Hesych. + S V 1 al (15) OL
 Vg Syrr Arm;
 7, 13 ις for κς = D fam 1, 142, 253, 300, 435, 700, al d f gat
 Vg (D J Q **Ξ**) Syr S g Bo Arm^{add};
 7, 16 εγηγερται against ηγερθη of Hesych. + A (D) 1, 13; cf.
 Matthew 11, 11;
 7, 21 + το before βλεπειν = **Σ*** F L U **Δ** 1, 28, 33, 71, 124, 157,
 238, 241-244, 246, 248, 249, 251, 252, 259, 474, 475,
 483*, l. 47, l. 48, Bas Cyr;
 7, 22 + και before χωλοι = **Ψ** fam 13, 157, 229**, 235, 258,
 435, l. 49, l. 184, e Vg (Q W) Syr S g h Arm (Sah)
 Diatess;
 7, 26 εξεληλυθατε against εξηλθατε of Hesych. + D 69, l. 183;
 7, 28 (λεγω) + δε = D fam 13, OL (Vg);
 7, 28 (υμιν) + οτι = D c d e mol (Sah Bo);
 7, 32 αγοραις for αγορα = F* **Δ** Bo (2 mss) Arm; cf. Matthew
 11, 16;
 7, 32 λεγοντα for και λεγουσιν = **Σ*** **Ξ** 157; cf. D L fam 13, a b
 d e ff, l q r Bo;
 7, 33 μηδε for μητε = **Σ** 157, Sah Bo; always so spelled in
 Coptic;
 7, 33 + ο before ιωαννης = Or (4, 130);
 7, 36 ανεκλιθη against κατεκλιθη of Hesych. + D X fam. 1,
 Epiph;

- 7, 39 — *λεγων* = D X 38, 69, 76, 106, d e r Syr h Arm Sah Or
Amphil Aug;
- 7, 40 *ειπεν ο υς* = Ξ Syr S cu;
- 7, 40 *διδασκαλε φησιν ειπε* = 700; cf. order in Hesych.;
- 7, 43 *ο δε σιμων* (— *αποκριθεις*) = I, fam 1, 700, Syr cu S Arm;
- 7, 43 (*ο δε*) + *υς* = M 71, 129, 157, 245, 543, 565, 569, ff., mol
Syr cu S g Diatess;
- 7, 46 — *μου τους ποδας* = D I 49, 63, 133, a b c d e ff., l q
Arm;
- 7, 47 *αυτης αι αμαρτιαι* = Ⲭ A F K Π 69, 248, 253, 300, 481,
482, a b c e f g, Vg Sah Bo Or Ambr;
- 8, 2 *ζ δαιμονια* = D d ff., g, Vg^{cl} Syr cu S Sah Bo;
- 8, 5 — *του* (1) = D K Π 253, 472, 482, al (3);
- 8, 5 — *του ουρανου* = D OL Syr cu S g;
- 8, 8 *επι* for *εις* = D 71, 237, 238, 242, 243, 247–249, 251, 253,
258, 478, 483–485, l. 184, al a c d mol Sah Bo;
- 8, 9 — *αυτου* = R 700, a b c ff., Arm;
- 8, 10 — *της βασιλειας* = 50*, 258, 579, ff.; cf. I Corinth. 4, 1;
Just. dial. 121; Epiph. ad diogn. 11, 2.

In this list the agreements with W number as follows: Old Latin, 58; D, 35; Syr cu S, 31; Sahidic, 28; Bohairic, 19; fam 13, Arm, Ⲭ, 17; Eth, 11; fam 1, 472, 579, 9 each; ms 157, 11; Goth, 6; mss 700 and X, 7 each. To the Syriac testimony we can add six cases supported by the other Syriac recensions, but not by Syr cu S, so that the two nearest relatives to the uncorrected base of W were the two earliest versions. Ⲭ, as well as D and fam 13, is found closely related to this tradition in places. Mss 472 and 157 (von Soden's Σ) are nearer here than they have been found elsewhere.

There remain to be noted the 32 variants, for which no other authority has been found; as usual, scribal errors previously treated are not included.

- 1, 20 — *ης*; D and OL transpose;
- 1, 32 *δωση* for *δωσει*; an itacism, though it involves change of mood;
- 1, 34 *εστι* for *εσται*;
- 1, 43 — *μου*;
- 1, 65 — *και* (2); asyndeton is a Coptic trait;

- 1, 77 - του (1); infinitive is regularly without the article in Coptic;
- 2, 7 - τον πρωτοτοκον; cf. Matthew 1, 23;
- 2, 37 + τε before και (2); cf. Syr S, which adds "and" to connect a following verb;
- 3, 1 - και (3);
- 3, 7 - φυγειν } either the parent ms was defective here or an editor was accommodating text to belief; cf. 579;
- 3, 7 - οργης } itor was accommodating text to belief; cf. 579;
- 4, 5 γης for οικουμενης; cf. *orbis terrae* of many Latin mss; Fort-Vig. has *terrae*;
- 4, 6 παραδιδωμι for διδωμι; copied from preceding verb;
- 4, 41 λαλειν αυτα; cf. Mark 1, 34, λαλειν τα δαιμονια; αυτα is omitted in e ff₂;
- 5, 8 ο σιμων; cf. ο δε σιμων in D fam 13;
- 5, 11 (πλοια) + και; cf. coördinate construction in Syrr Eth Diatess;
- 5, 17 χωρας for κωμης; looks like a translation change;
- 5, 37 μη for μηγε; cf. Mark 2, 21;
- 5, 38 βαλληται for βλητεον; cf. βαλλουσιν in \aleph^* D OL Syrr Eth = Matthew 9, 17;
- 6, 34 απολαμβανωσιν for απολαβωσι; cf. *recipiant* of OL and Vg^{cl};
- 6, 35 εσται for εσεσθε; a tense change;
- 6, 43 κακον for σαπρον; interchange of synonyms; cf. Latin (*malos*); Epiph haer 66, 6;
- 7, 5 εποιησεν for ωκοδομησεν;
- 7, 6 αυτους for αυτον; \aleph B Sah omit;
- 7, 28 και ο for ο δε; cf. a (*et qui*) Eth;
- 7, 30 (αυτου) + το βαπτισμα ιωαννου; a repetition from end of previous verse;
- 7, 44 τον οικον for την οικιαν;
- 7, 44 υπο ποδας for επι τους ποδας; cf. su p in δ, perhaps abbreviation read as *sub*;
- 7, 44 επεδωκας for εδωκας;
- 7, 49 προς εαυτους for εν εαυτοις; cf. *apud se, intra se, secum*, of Latin mss;
- 8, 4 εισπορευομενων for επιπορευομενων; influence of a version.

These readings as a whole are not very important, but they are of the same general character as the variants which have previously

been assigned to the version tradition; they consist in the main of slight omissions or additions, synonyms, and changes in number and tense. Harmonistic changes are few.

(b) Luke 8, 13 to end

As suggested by the relationship to codex A, this part of Luke belongs to the Antioch recension. Out of 1399 readings considered, 1112 agree with that recension. Furthermore, while W differs often from the derived forms of the Antioch recension (noted by von Soden as K^a, Kⁱ, etc.), it does not agree with these against the original type of the recension, as shown in the mss S V Ω, etc. (Kⁱ of von Soden).

There remain 287 special readings of W to be accounted for; these are in the main to be referred to the original base, as it has been shown above (pp. 31 ff.) that in Luke just as in Matthew the corrections by first and second hands indicate that the parent ms had been revised from the version tradition form to the Antioch recension. Of these special readings in W the following 189 may be definitely assigned to the version tradition, though a few have been adopted by later Antioch types also:

- 8, 17 - γαρ = Bo (F., while C and H have δε), Aug Hier;
- 8, 20 απηγγελθη for απηγγελη = 47, 56, 58, 61, 476, Eras;
- 8, 22 + το before πλοιον = H M V fam 13, 71, 242, 253, 472;
- 8, 28 (ειπεν) + αυτω = l. 47;
- 8, 32 - εκει = Basil-Seleuc (Migne, 85, p. 277);
- 8, 33 εισηλθεν for εισηλθον = S U fam 1, fam 13, 237, 238, 243, 251, 253, 472, 474, 482, l. 47, l. 183, l. 184, al;
- 8, 35 τον ανθρωπον καθημενον = P fam 1, 124, 157, 243, OL (exc. a δ) Vg Sah Bo;
- 8, 37 παν for απαν = 8;
- 8, 47 πως for ως = 579, Sah; cf. *quem ad modum, quo modo, quia, sicut* in OL mss;
- 8, 55 δοθηναι αυτη = D R fam 1, fam 13, 33, 106, 245, 251, 254, 508, 565, l. 253, a d r r, Vg (FRQW) Syrr Sah Bo Arm Eth; cf. Mark 5, 43;
- 9, 2 εισασθαι for ιασθαι = F 226*, 235; cf. Syr cu S Goth;
- 9, 8 + λεγοντων before ου = Syr cu S g (Eth) Goth;
- 9, 12 - δε (2) = e c b ff, g, q aur Vg Syr cu S (Sah);

- 9, 17 *περισσευμα* for *περισσευσαν* = D 5, fam 13, 61**, (e);
 9, 17 *αυτων* for *αυτοις* = 579;
 9, 17 + *των* before *κλασματος* = D 5, fam 13, 61**;
 9, 17 *κοφινους* for *κοφινου* = 157, b f ff, q Vg (B⁸ G Y) Syr cu S Sah;
 9, 18 (*μαθηται*) + *αυτον* = M U fam 1, 11, fam 13, 22, 60, 71, 106, 237, 242, 251, 435, 579, l. 18, l. 19, l. 48, l. 49, l. 184, a f Syrr Sah Bo (7 mss) Arm Eth Go;
 9, 24 *απολεσει* for *απολεση* = X Λ 28, 69, 157, l. 234;
 9, 31 + *τη* before *δοξη* = A 579, Sah (91) Epiph;
 9, 38 *επιβλεπον* for *επιβλεψαι* = **Σ** D E W^a X Λ 28, 157, al; cf. Latin and Syriac; Mark 9, 22 has *βοηθησον*;
 9, 39 *μολις* for *μογις* = B R fam 1, 157, 254, 274**, 471, 474, 700;
 9, 46 – *εν* = H 53, 259, 700;
 9, 59 – *πρωτον* = Theodoret; cf. change of order in **Σ** B D, etc.;
 9, 60 *νεκρους εαυτων* = c b d e q r aur Vg Syr cu S Ir Tert Cypr Hier;
 9, 62 *επιβαλλων* for *επιβαλων* = A D L 474, b c e g, q r gat Vg Syr cu S Sah (Bo) Clem Ir Tert Cypr;
 10, 4 *ασπασασθαι* for *ασπασησθε* = 472;
 10, 8 *δεχονται* for *δεχωνται* = E* K L* M R U X Γ Λ 28, 245, 247, 251, 254, (472), 482, 700, l. 48, l. 49, l. 184 al;
 10, 13 – *ει* = 1 (*teste* Wets not Lake), 72, 471*;
 10, 19 – *του* (1) = fam 1, Constit. Apost. (8, 7, 5) Just (dial 76) Clem (strom 4, 6, 26) Test. xii patr (Levi, 18) Or Eus Bas Cyr Epiph Thdrt Caes Macar Euseb-Alex Procop, etc.;
 10, 22 *βουλεται* for *βουληται* = A W^a X Λ 69, 124, 472, 579, l. 184;
 10, 31 *καταβαινων* for *κατεβαινεν* = D e d Syr S Bo (**Σ** J) Eth;
 10, 32 – *δε* (1) = 240, 244, 700, c b ff, g, q r Vg (Syr cu S) Sah;
 10, 37 – *αυτω* = D X d Bo (J) cat^{ox};
 11, 2 *προσευχεσθαι* for *προσευχησθε* = A C H M P Γ Δ Λ Π* 1, 33, 69, 124, 157, l. 183, l. 184;
 11, 5 *ερει* for *ειπη* = A D K M P R Π Ψ 4, fam 13, 71, 106, 251, 253, 472, 482, 569, l. 48, l. 49, l. 184 al OL Vg;
 11, 7 *εστιν* for *εισιν* = D 57, 254, 472;
 11, 8 *φιλος* for *φιλον* = fam 13, (OL) (Sah Bo) Chr;

- 11, 11 ο υιος αιτησει = D 243, 485, 700, d Sah Bo Or;
 11, 12 επιδωση for επιδωσει = X 245;
 11, 17 μερισθαισα for διαμερισθαισα = C F M X Γ Ψ 44, 61, 71, 106, 124, 235, 248, 258, 259, 433, 435, 579, 700, al;
 11, 18 εμερισθη for διεμερισθη = ~~Σ~~ C Λ 28, 61, 80, 108, 124, 127, 236, 259, 433, 472, 485, 579, l. 184, etc.
 11, 18 εκβαλλει for εκβαλλειν = 130, Eth; cf. εκβαλλω in 218, 220, OL Syrr Bo;
 11, 18 - με = F 69, 130, (218, 220), 239, l. 184, Vg (Ⓕ D O dimma) Eth;
 11, 19 - ει δε . . . δαιμονια = 69, 346, r, Vg (R); due to like endings;
 11, 19 εκβαλουσιν for εκβαλλουσι = M R X Λ Γ** 248, 254, 478, (700), l. 48, l. 49, a, d l dimma;
 11, 19 αυτοι κριται υμων = A C K L M U Π Ψ 71, 157, 251, 253, 472, 482, (700), l. 48, l. 49, l. 184, ff, Vg;
 11, 22 νεικησει for νικηση = E H M R X Γ Δ 28, 219, 220, 251, 433, 472, 474, 475, l. 184;
 11, 24 (σαν) + δε = D U X fam 1 (teste Wets. not Lake), 106, 157, 247, 472, l. 48, l. 184, b d r, aur (cf. i l) Vg (D) Bo (5 mss) Sah Syr h;
 11, 36 μερος τι = A B G K M X Π fam 1, fam 13, 71, 248, 251, 253, 254, 472, 474, 482, 579, l. 48, l. 184, f;
 11, 37 αριστησει for αριστηση = 28, 59, 245, 472, l. 184;
 12, 1 πρωτον with προσεχετε = G L Δ 28, 472, al mult c f i l q Syr cu g Eth;
 12, 5 βαλιν for εμβαλειν = D 243, 245, 253, OL Vg Mcion Thdot;
 12, 6 δυο ασσαριων = l (*duo assibus*) Vg (R Y^{ms}); cf. *dipondio* of OL Vg;
 12, 11 απολογησεσθαι for απολογησησθε = 18, 51, 57, 90, 66*, 106, 209, 240, 243, 244, 246, 247, 254, 470, 476, 478, 479, 480, 672*, Vg (R);
 12, 15 αυτων (*his*) for αυτου = 11, 38, c; cf. 118, 209 (αυτου in an erasure); αυτω in many mss;
 12, 18 - μου (1) = a c d ff, Hier Aug Ambr;
 12, 36 αυτων for εαυτων = D fam 1, fam 13, 33, 49, 240, 244, 579, 700, l. 20, l. 47, l. 184, Clem Or Meth;
 12, 38 (και,) + εαν = P** 157, 254, 472, 481, al f ff, g, i q aur;

- 12, 42 δουναι for διδοναι = (N*) Ψ 28, 63, 122, 253, 259, 700,
l. 184;
- 12, 42 - του = D L Q X l. 60, l. 63, Or;
- 12, 44 - οτι = 59, b ff, i;
- 12, 44 αυτω for αυτου = M P T^{woi} Γ Λ 49, 157, 470, 475, l. 63,
c e Syr S (Sah);
- 12, 47 - μηδε ποιησας = L fam 13, (59), 330, OL Syr cu S g
Diatess Arm;
- 12, 55 ερχεται for εσται = N* 157, l;
- 13, 5 μετανοειτε for μετανοητε = H 28, 251, 433, 472, 474;
- 13, 11 ην γυνη = 254, 700, Syr cu S; some omit ην;
- 13, 15 υποκριτα for υποκριται = D V X 106, 157, 482, 579, al
mult d f l Syr cu g j Sah Arm;
- 13, 15 + εν before σαββατω = A T^{woi} al Syr cu S Sah Bo;
- 13, 21 ζυμωθη for εζυμωθη = D e r;
- 13, 21 ολη for ολον = 64;
- 13, 22 ποριας for πορειαν = 9, 11;
- 13, 24 - λεγω υμιν = Bo (F,) Faust. Man. in Aug 8, 464;
changed order in OL Syrr Diat;
- 13, 31 ταυτη for αυτη = D K M T^{woi} Π 63, 71, 116, 157, 481,
579, al Vg (E ^ΨΕ^{ms} R) Sah Bo;
- 13, 31 σε θελει = aur*;
- 14, 5 + ο ις before ειπεν = X 251;
- 14, 21 εαυτου for αυτου (1) = Γ 69, 124, 243;
- 14, 24 γενησεται for γενησεται = fam 1, 472; cf. l. 183;
- 14, 33 - ουν = Λ 237, gat Syr cu S g Bo;
- 14, 33 αυτου for εαυτου = 471; cf. D K M Π 15, 29, 42, 71,
248, αυτου, but in different order;
- 15, 1 - παντες = 237, 251, b c l q mol 130^{lat} Vg Syr cu S g
Sah (90) Eth Go;
- 15, 20 επεσεν for επεπεσεν = fam 1, 69, 122, 234, 235, 243, 248,
253, 473, 484, l. 48, l. 184, al OL (Vg);
- 15, 22 (δοτε) + αυτω = 472;
- 15, 27 - οτι = c ff, aur Vg Syr cu S;
- 15, 29 σου εντολην = D Sah;
- 15, 32 - και (4) = Sah (due to omission of verb);
- 16, 3 δε αυτω for δε εν εαυτω = e (sibi);
- 16, 6 - αυτω = fam 1, Vg (D*) Syr S Bo;
- 16, 14 - και (2) = L^{wets} Λ 2, 53, 59, 67, 71, 245, 253, 472, Syr
S Sah Eth Pers;

- 16, 17 *παρελθειν* for *πεσειν* = 472, a Syr S g; repeated from first half of sentence;
- 16, 22 + *του* before *αβρααμ* = fam 13, 28, 66, 71, 201, 479, 480, 517, l. 184, Epiph;
- 16, 26 *υμων και ημων* = N 130, 157, colb^{wets} (= 22) b e h m δ dimma mol Vg (12 mss) Chr Eustath;
- 16, 26 – *εντευθεν* = D c d e m;
- 16, 27 – *ουν* = 579, e f l r Bo Eth; order changed in many;
- 16, 31 *απελθη* for *αναστη* = 237^{scol} b c e g (*abierit*) Dial; D d r Ir and Sah (114) combine the two; cf. *πορευθη* of 225, 245, *ierit* of a ff, i l Syr S;
- 16, 31 *εκ νεκρων απελθη* (– *προς αυτους*) = Syr S; yet the simple verb in Syr S agrees better with *πορευθη* (*ierit*) than with the compound *απελθη*;
- 16, 31 *πιστευουσιν* for *πεισθησονται* = f Vg (Z*); cf. D 157, OL Vg Syr S Ir Ephr Aug;
- 17, 2 *λιθος ονικος* for *μυλος ονικος* = 157; cf. *λιθος μυλικος* of the Hesych. recens;
- 17, 10 – *σι* (1) = A X fam 1, 42, 67, OL Vg Syr cu S Eth Or Bas Cypr;
- 17, 11 *διερχεται* for *διηρχετο* = Sah (γ¹); cf. Δ* (*διερχετο*);
- 17, 23 – *και* (η) = D K L X Π* 28, 33, 69, 131, 245, 247, 253, 258, 299, 435, 471, 472, 482, l. 48, l. 49, l. 184, e q Vg;
- 17, 29 *θειον και πυρ* = A D K M Π fam 13, 71, 106, 245, 248, 251, 254, 472, 482, d Syr h Go;
- 17, 31 *εστιν* for *εσται* = 245, 254, Syr cu S Sah Bo;
- 17, 33 *απολεση* for *απολεσει* = E H 28, 66*, 244, 473, 478, l. 49, l. 184, Vg (D);
- 17, 34 *δυο εσονται* = A K M R U Π fam 13, 71, 201, 239, 241, 245, 246*, 248, 251, 254, 472, 479, 480, 482, 483**, l. 49, l. 184, al q Syrr Eth Go Bas;
- 18, 2 *ανους* for *ανθρωπον* = Syr cu Bo cor-vat^{ms};
- 18, 5 – *μοι* = Diatess;
- 18, 14 – *γαρ* (*παρ*) = 69, 118*, 473 (OL), Syr cu S Sah Arm Eth Antioch;
- 18, 26 *ακουοντες* for *ακουσαντες* = D L fam 1, 254, 569, 579, 18; cf. other OL mss;
- 18, 27 – *τω* = D P 157, 475, Just Thphl; cf. Matthew 19, 26;
- 18, 29 *υμιν λεγω* = Clem (quis div sal 4);

- 18, 33 ἀποκτινουςιν for ἀποκτενουσιν = D i;
 18, 42 — αὐτῶ = Ψ* Adamantius (858 d);
 19, 2 — καὶ (3) = 108, 157, Syr (g) h; (D d e omit *et ipse*);
 19, 4 συκομωραιαν for συκομορεαν = E* G K U Π 40, 71, 124, 470, 473, 482, 484, 485**, l. 183, Cyr; (συκομωρεαν) = D Q fam 1, 237, 239, 242, 245, 433, l. 3, l. 24;
 19, 8 το ημισυ for τα ημιση = 433, l. 19, OL Vg Syr cu S Sah Bo; cf. A R Δ 28, 69, 71, l. 251;
 19, 11 μελλει after θεου = 59; cf. 131 OL Vg;
 19, 12 (τις) + ην ... καὶ = a b c e f i l q r Lucifer (Ambr); cf. Sah Bo;
 19, 13 πραγματευεσθαι for πραγματευσασθε = D Λ fam 1, 71, 472, 474, 579, OL Vg;
 19, 15 — αὐτῶ = Δ 579, OL (except a d) Vg Sah (114) Bo Arm Eth Lcif;
 19, 15 πεπραγματευσατο for διεπραγματευσατο = OL Vg Syrr;
 19, 21 εἰ ανστηρος = D 251, (d) e f Syr cu S; cf. Sah Bo;
 19, 25 — καὶ ... μνας = D 16, 60*, 69, l. 18, l. 19, l. 36, l. 49, l. 251, l. 260, b d e ff₂ g₂ Syr cu S Bo (A*) Lcif;
 19, 36 εαυτων for αυτων = A B K R U Π fam 1, (251), l. 49, al;
 19, 38 — βασιλευς = Λ* 15, 16, 59, 142*, 475*, 579, l. 18, l. 48, Vg (D E R) Bo (X) Eth Meth Tit Eulog; cf. D a c d ff₂ i s;
 19, 39 φαρισαιοι for των φαρισαιων = Epiph (haer 2, 66, 43);
 19, 40 — οτι = B* 48, 57, 69, 235, 240, 244, 470, 472, a c (e) ff₂ i l r₂ s Vg (K) Or;
 19, 43 — καὶ συνεξουσι σε = c e i l q Eus;
 19, 46 (γεγραπται) + οτι = A C D K M Π Ψ 33, 71, 106, 235, 248, 251, l. 18, l. 19, l. 48, l. 49, al d f g₂ s Vg Syr cu g j Go; cf. Mark 11, 17;
 19, 48 ποιησουσιν for ποιησωσιν = K L S 59, 66, 71, 201, 234, 242, 253, 435, 470, 480–5, 672, al Or;
 20, 5 συνελογιζοντο for συνελογισαντο = X C D (56, 61) 157, 254, OL Vg Syrr; cf. Matthew 21, 25; Mark 11, 31;
 20, 9 (ανος) + τις = A fam 13, 28, 241**, 252**, 473, 517, l. 183, l. 184, al r Vg (G Θ*) cor-vat Syrr Arm;
 20, 14 — δευτε = A B K M Q Π Ψ fam 1, 29, 42, 80, 470, 472, 475*, 482, l. 48, 130^{lat} OL Vg Arm Go;

- 20, 19 οχλον for λαον = 76, 145, l. 48, colb^{wets} (= 22 ?) Syr h; cf. Mark 12, 12;
- 20, 24 -δε = D Γ fam 1, 239, OL Vg;
- 20, 28 εξαναστησει = A E H P Γ Δ fam 13, 245, 248, 251, 254, 474, 475*, 476*, 481, l. 184;
- 20, 34 εκγαμιζονται for -σκονται = A K M P U Γ Δ Π al (50); cf. Matthew 24, 38;
- 20, 36 -ετι = fam 1, 575, c e ff, i l q Syrr Bo (6 mss) Cypr;
- 20, 36 μελλουσιν for δυνανται = D a e Syr h Cypr;
- 20, 37 εδηλωσεν for εμηνυσεν = D 122 (a e d Syr cu S) Cypr;
- 20, 38 +ο before θεος = 60, 124, 475, l. 48, l. 184, Sah Bo;
- 20, 42 +των before ψαλμων = D P fam 13, 64, 71, 106, 157, 247, 569, l. 18, l. 19, l. 49, l. 184, l. 251, l. 260;
- 21, 2 -δε = S 124, 127, 262, 472, a Sah (111) Bo (8 mss) Arm;
- 21, 3 πλιω for πλειον = D X Q Ψ 51, 106, 157, 235, 239, 483, 484;
- 21, 5 αναθεμασιν = Ⲭ A D X Ψ 1, 579, al;
- 21, 6 λιθον for λιθω = Ⲭ^c L X Ψ fam 1, fam 13, 33, 44, 66, 122, 157, 201, 237, 242, 472, 480, 485, al;
- 21, 7 μελλει for μελλη = Γ fam 1, fam 13, 157, 245, 470, (472), 484;
- 21, 16 συγγενεων = A 1;
- 21, 20 γινωσκεται for γνωτε = R fam 1, Sah Eus; cf. Syr;
- 21, 23 -ταις (2) = 251; (346 omits ταις);
- 21, 28 ανακαλυψατε for ανακυψατε = fam 1; cf. OL Vg Tert;
- 21, 30 απ αυτων for αφ εαυτων = Ⲭ^{ca} L fam 13, 157, Syr g j Bo Arm;
- 21, 34 αι καρδιαι υμων = A B X fam 13, 25, 251, l. 53, OL Vg;
- 21, 36 παντα ταυτα = A C* M 235, 471, a e i r Syr h j Eth Tert; many omit one;
- 21, 36 -τα = U al pauc;
- 21, 37 -εξερχομενος = q (D d Tert Tit-Bost);
- 22, 4 +τοις before στρατηγοις = C S U Δ fam 13, 28, 157, 131, 299, 473, 475, 476, 481, 506, 517, 579, l. 184, Sah Bo Eus;
- 22, 12 αναγειν for ανωγειν = C 1, 471, 478, 510, 575, 700; cf. Hesych;
- 22, 15 -με = OI^{semel}; cf. Ol Vg;
- 22, 17 +το before ποτηριον = A D K M U Π 38, 71, 73, 86, 127, 435, 472, 482, and 12 lect;

- 22, 18 + *νυν* before *γεννηματος* = b f. E^{ve} cor-vat* (*vitis huius*);
cf. **Σ** B L K M Π, etc. (+ *απο του νυν*) + DG I, etc.;
- 22, 23 - *αυτοι* = c Vg (W);
- 22, 23 *ηρξατο* for *ηρξαντο* = 66*;
- 22, 25 *εξουσιαζουσιν* for *οι εξουσιαζοντες* = (**Σ***) Syr cu S;
- 22, 27 - *δε* = l. 150* Syr cu S Or Eph-Syr Sedul;
- 22, 37 *ελογισθη* for *ελογισθη* = b Vg (D) Syr cu Diatess Pers;
- 22, 49 *επιταξομεν* for *ει παταξομεν* = l (b) Syr cu S (Sah);
- 22, 51 *εασατε* for *εατε* = fam 13, 57, 157, Sah;
- 22, 59 *διασθησας* = 579; cf. *διαστασης* of regular text and *διασθησας* of D; probably an attempted correction from D form to regular; both deleted and added letters were copied by scribe;
- 22, 66 *εαυτων* for *αυτων* = A Λ fam 1, fam 13, 157, etc.;
- 22, 70 *ουν* for *δε* = A K M Π fam 1, 69, 124, Vg (E);
- 23, 3 *αυτος εφη* for *ο δε αποκριθεις αυτω εφη* = Syr cu S Tert;
- 23, 8 (*ικανου*) + *χρονου* = H M X Π fam 1, fam 13, 71, 239, 248, 299, 470, 475, 482, l. 14, l. 184, al OL Vg Syr cu g Bo Eth; cf. **Σ** B D L T 157, 579, etc.;
- 23, 11 - *ο* (1) = 240, 244, 472, l. 260; cf. Coptic;
- 23, 11 - *τω* = A M Π 472, 482;
- 23, 19 + *την* before *φυλακην* = fam 1, 237, 240, 242, 248, 475, 478, l. 48, l. 49, l. 63, l. 251, Sah Bo;
- 23, 21 - *σταυρου (σταυρωσον)* (2) = U** 157, a b e f ff, l Vg (E) Bo (N) Arm Eth;
- 23, 25 *εν τη φυλακη* for *εις την φυλακην* = 235, 579, l. 184, Vg (C H) (Syr cu S);
- 23, 33 *τον* for *ον* (2) = 157, l. 48;
- 23, 35 + *εν οis* before *και* (1); copied incorrectly from Syr cu S g Sah Bo (all add "for them" at end of previous phrase);
- 23, 40 *εσμεν* for *ει* = C* Syr cu S j Sah Bo Eth Chr (r?); cf. D;
- 23, 48 *αυτων* for *εαυτων* = U X P Γ Ψ fam 13, 258, 472, 476, l. 6, l. 47, l. 48, l. 49, l. 54, l. 183, l. 184;
- 23, 53 - *αυτο* (2) = H X Γ fam 1, 25, 475, 482, 506, l. 7, l. 9, l. 12, l. 13, l. 14, l. 48, l. 49, l. 184, OL Vg Arm;
- 23, 53 *ουδεις ουδεπω* = **Σ** C K M P U Π fam 13, 33, 116, 131, 157, 251, 482, l. 48, l. 49;
- 24, 10 - *ησαν δε* = A D Γ fam 13, 28, 71, 106, 243, 247, 248, 254, 258, 435, l. 47, l. 48, l. 49, al d Syr cu S Bo Eth;

- 24, 20 *αυτον παρεδωκαν* = A D K P Π 1, fam 13, 157, 247, 1071, l. 253, OL Vg Aug;
 24, 27 *διερμηνευειν* for *διηρμηνευεν* = **Σ***; cf. D (*ερμηνεύειν*) OL Vg Eth;
 24, 37 *φοβηθεντες* for *πτοηθεντες* = **Σ**;
 24, 39 — *μου* (2) = L 1, 13, 33, 53, 300, 579, c e f Vg Syr h Arm Eus Hil Tert Thdrt;
 24, 39 — *με* = D OL Vg 130^{lat} Syr cu S j Aug Ambr Hier Hilar Vig-Tap;
 24, 49 *και εγω ιδου* = 1; **Σ** D L 33 OL Vg, etc., omit *ιδου*;
 24, 50 — *αυτου* = D ff.

A comparison of these readings shows that the base was not only of the version tradition, but closely allied to that branch of it exhibited by W in the latter part of Mark. The various versions and mss agree with W as follows: Old Latin, 77; fam 13 and Syr cu S, 43 each; D, 39; fam 1, 36; MS 472, 33; Sah and l. 184, 30 each; MS 157, 26; Bo and A, 25 each; X, 23; 579, Syr g and Eth, 19 each; MS 254, 13; MSS 700, 245, and Arm, 12 each.

To complete our total of 1399 readings studied there remains the following list related to the Hesychian recension:

- 8, 20 — *λεγοντων* = **Σ** B D L Δ Ξ fam 1, 22, 33, 157, OL Vg Syr cu g j Sah Bo Eth Go;
 8, 21 — *αυτον* = **Σ** A B D L Δ Ξ Π Ψ 34, 36, 39, 63, 72, 240, 243, 244, 249, 253, 259, 470, 472, 478, 479, 700, al (10) OL Vg Syr S h Arm Eth Go Bas Tit;
 8, 22 *δε* for *και* (1) = **Σ** A B D K L M U Π fam 1, fam 13, 33, 157, 253, 472, 482, 700, al OL Vg Syrr Bo Go;
 8, 25 — *εστιν* (1) = **Σ** A B L X Ψ fam 1, 42, 63, 72, 251, 253, 254, 300, 472, 482, 700, al Eth;
 8, 27 — *αυτω* (2) = **Σ** B E Ξ Ψ fam 1, 33, 74, 89, 90, 157, 483, 484, 700, al Arm Ps-Ath;
 8, 28 — *και* (1) = **Σ** B L X Ξ (D) 33, 61, 157, 259, l. 47, OL Vg Syr cu S g j (Sah Bo);
 8, 39 *σοι εποιησεν* = **Σ** B C* D L P R X Ψ 1, 131, 251, 435, OL Vg Tit Vict Cyr;
 8, 45 *συν αυτω* for *μετ αυτου* = **Σ** A C D L P R U Ξ fam 1, fam 13, 33, 67, 106, 157, 251, 254, 472, l. 18, l. 19, l. 36, l. 48, l. 49;
 8, 47 — *αυτω* (2) = **Σ** A B C** D L X Ξ Π Ψ fam 1, fam 13,

- 33, 42, 63, 72, 157, 253, 474, 482, 700, al OL Vg
Syr cu g j Bo Arm Eth;
- 8, 52 *ου γαρ* for *ουκ* = \aleph B C D F L X Δ fam 1, fam 13, 16,
33, 64, 71, 157, 251, 254, l. 48, l. 49, al a c d f ff, g, ,
l q em Syr cu S g j Sah Bo Arm Go Cyr;
- 9, 3 *ραβδον* for *ραβδους* = \aleph B C* D E* F L M (X) Ξ Ψ 1,
11, fam 13, 22, 33, 106, 157, 247, 253, 254, al OL Vg
Syr Sah Bo Arm Eth;
- 9, 5 *δεχονται* for *δεξωνται* = \aleph A B C* K L M U Ξ Π Ψ 1,
33, 63, 71, 86, 116, 157, 209, 253, 254, al Go;
- 9, 5 — *και* (2) = \aleph B C* D L X Ξ Ψ 1, 33, 124, a c d f Sah
Bo Arm Eth;
- 9, 21 *λεγειν* for *ειπειν* = \aleph A B C D K L M Ξ Π fam 1, fam
13, 28, 33, 71, 72, 157, 253, 300, 474, 482, 700, l. 18,
l. 19, l. 48, l. 49, l. 184, Or;
- 9, 23 *ερχεσθαι* for *ελθειν* = \aleph^* A B C* D K L Ξ Π fam 1,
fam 13, 33, 42, 63, 72, 157, 253, 300, l. 49, l. 184,
al Latin Or;
- 9, 23 *καθ ημεραν* = \aleph^* A B K L M R Ξ Π fam 1, fam 13, 33,
72, 251, 253, 470, 482, l. 48, l. 183, f g, , Vg Syrr Sah
Bo Arm Go Hier;
- 9, 36 + *ο* before $\overline{\omega}$ = C*** K L M X Δ fam 1, fam 13, 157,
243, 245, 253, 472, al;
- 9, 37 — *εν* = \aleph B L S fam 1, fam 13, q r (Sah);
- 9, 49 — *ο* = B C* D fam 13, 28, 50, 243, 251, 474, Sah Bo;
- 9, 50 *υμων* for *ημων* (*bis*) = \aleph^{cb} B C D K L M Ξ Π Ψ 11, fam
13, 22, 33, 71, 72, 244, 251, 254, 470, 472, 476, 482,
484, 700, l. 49, l. 184, al OL Vg Syrr Arm Eth Go;
- 10, 19 *δεδωκα* for *διδωμι* = \aleph B C* L X 1, 700, l. 48, OL (exc.
c d) Vg Syr g j h Sah Bo Arm Eth Or Caes Bas
Cyr Epiph Antioch Thdrt Hil Lcif;
- 10, 19 *αδικησει* for — *ση* = \aleph A D E H L M Γ Λ 1, fam 13, 33,
l. 184, al Or;
- 10, 30 *εκδυσαντες* against *εξεδυσαν* of E G H S V Δ Λ fam 1,
433, 472, 475, 478, 481, 483, 484, al b e f g, i l q Vg Go;
- 10, 41 *θορυβαζη* for *τυρβαζη* = \aleph B C D L 1, 33, Bas Evagr;
- 11, 2 — *της* = \aleph^{cb} A C D M P Δ 69, 254, 482, l. 48;
- 11, 6 (*φίλος*) + *μου* = \aleph A B L X fam 1, fam 13, 71, 157, 253,
254, 470, (472), 482, l. 48, l. 49, l. 184, OL Vg Syr
cu h Arm Eth Or;

- 11, 8 $\omicron\sigma\omega\nu = \aleph^*$ A B C K M R Π al mult OL Bo Or Bas
Chr;
- 11, 11 $+\epsilon\xi$ before $\nu\mu\omega\nu = \aleph$ A B C D K L M R X Π fam 13,
33, 71, 106, 157, 299, 474, 700, al OL Vg Dial Or
Epiph;
- 11, 15 $+\tau\omega$ before $\alpha\rho\chi\omicron\nu\tau\iota = \aleph$ A B C K L M Π Ψ 33, 42,
71, 106, 157, 253, 482, 700, l. 18, l. 19, l. 48, l. 49, l. 184,
al Arm;
- 11, 26 $\epsilon\iota\sigma\epsilon\lambda\theta\omicron\nu\tau\alpha$ for $\epsilon\lambda\theta\omicron\nu\tau\alpha = \aleph$ A B C D H K L M R X Ξ Π
fam 1, fam 13, 33, 71, 157, 241, 245, 246, 259, 472,
481, 482, 484, al mult;
- 11, 28 $-\gamma\epsilon = \aleph$ A B* L Δ Ξ al;
- 11, 28 $-\alpha\upsilon\tau\omicron\nu = \aleph^*$ A B C D L Δ Ξ 3, 9, 33, 42, 87, 114, 122*,
123, 145, 219, 226*, 476, 478, 481, OL (Vg) Syr h
Arm Eth Tert;
- 11, 32 $\nu\iota\nu\epsilon\nu\epsilon\iota\tau\alpha\iota$ against $\nu\iota\nu\epsilon\nu\iota$ of E* H K S V Δ al mult Syr
cu h Bo;
- 11, 34 $-\omicron\nu\nu = \aleph$ B D L Λ 435, OL Vg Sah Bo Arm Eth;
- 11, 34 $(\omicron\phi\theta\alpha\lambda\mu\omicron\varsigma) (1) + \sigma\omicron\nu = \aleph^*$ A B C D M 18, 25, al OL Vg
Bo Syr g h Eth;
- 12, 5 $\epsilon\chi\omicron\nu\tau\alpha \epsilon\zeta\omicron\nu\sigma\iota\alpha\nu = \aleph$ A B D K L R X Π Ψ 1, fam
13, 33, 157, 209, 251, 253, 254, 471, 482, l. 32, l. 47,
l. 48, l. 49, l. 184, OL Vg Syr h Sah Bo Arm Or
Epiph;
- 12, 9 $\epsilon\nu\omega\pi\iota\omicron\nu (1)$ for $\epsilon\mu\pi\rho\omicron\sigma\theta\epsilon\nu = \aleph$ B L R X Γ Δ Λ fam 1,
fam 13, 28, 33, 71, 157, 472, etc.
- 12, 15 $\pi\alpha\sigma\eta\varsigma$ for $\tau\eta\varsigma = \aleph$ A B D K L M Q R T U X Π fam 1,
fam 13, 33, 71, 106, 157, 248, 251, 254, 472, al OL Vg
Syr Sah Bo Arm Eth Clem Bas Antioch;
- 12, 22 $-\nu\mu\omega\nu = \aleph$ A B D L Q 1, 42, 108, 124, 157, 229**, 700,
l. 48, al (OL) am fu for em Syr S h Arm Ambr;
- 12, 28 $-\tau\omega$ before $\alpha\gamma\rho\omega$ against E K S V Γ Δ Π Ψ al mult
Sah Bo Arm;
- 12, 49 $\epsilon\pi\iota$ for $\epsilon\iota\varsigma = \aleph$ A B K L M T U X Π Ψ fam 1, fam 13,
33, 157, 240, 248, 483, l. 48, al Sah (Bo) Clem Or
Archel Eus Ath Cyr Chr Bas Antioch Hil;
- 12, 59 $\tau\omicron \epsilon\sigma\chi\alpha\tau\omicron\nu \lambda\epsilon\pi\tau\omicron\nu = \aleph^*$ B M T Γ fam 1, fam 13, etc.
- 13, 4 $\alpha\upsilon\tau\omicron\iota$ for $\omicron\upsilon\tau\omicron\iota = \aleph$ A B K L T X Π 4, 33, 69, 157, 251,
254, 300, 482, l. 48, OL Vg Syr h Chr;
- 13, 6 $\pi\epsilon\phi\upsilon\tau\epsilon\upsilon\mu\epsilon\nu\eta\nu \epsilon\nu \tau\omega \alpha\mu\pi\epsilon\lambda\omega\nu\iota \alpha\upsilon\tau\omicron\upsilon = \aleph$ B D L X Ψ

- fam 1, 106, 251, 253, 259, 346, OL Vg Syr g h Sah Bo Arm Petr Bas Cyr;
- 13, 11 — και (2) = **Σ** B T Ψ fam 1, 46, 52, 472, Sah Bo; cf. D b d e;
- 13, 14 αυταις for ταυταις = **Σ** A B L T X Π fam 1, fam 13, 42, 157, 251, 254, 300, 472;
- 13, 35 ιδητε με = **Σ** A B K M R Π 69, 106, 114, 248, 251, 254, 300, 472, 482, l. 48, a f i l Vg;
- 14, 5 πεσειται for εμπεσειται = **Σ** A B L Π Ψ fam 1, fam 13, 157, 251, 253, 254, 259, 471, 472, 481, 482, OL Vg;
- 14, 21 — εκεινος = **Σ** A B D K L P R Π Ψ fam 1, 27, 63, 69, 130^{lat}, 157, 254, 472, 482, OL Vg Sah Bo Arm Eth Go Bas;
- 14, 21 τυφλους και χωλους = **Σ** B D F K L M P U Π 33, 71, 106, 157, 241, 252, 254, 346, 472, 479, 480, 482, l. 48, al OL Vg Syr h Sah Bo Eth Go Eus Bas;
- 14, 27 εαυτου for αυτου = A B L^{**} M^{**} Δ 106, 251, 472, l. 48, l. 49, l. 184;
- 14, 28 εις for τα προς = B D L R Ψ 20*, (28, 71 al), 225, 240, 244, 245, 248, 251, 472, 474, 475, 476, 478, l. 48, b c d ff, l q r Vg;
- 14, 29 αυτω ενπεζειν = **Σ** A B K L R U X Π fam 1, 106, 248, 251, 253, 259, 482, l. 48, l. 49, l. 184, al Bas Eph;
- 14, 32 αυτου πορρω = **Σ** B D L X fam 1, fam 13, 157, 474, l. 183, al mult OL Vg;
- 15, 1 αυτω εγγιζοντες = **Σ** A B K M U Π Ψ fam 1, fam 13, 71, 89, 248, 251, 254, 482, Go Bas;
- 15, 4 εξ αυτων εν = **Σ** B D fam 1, fam 13, 157, e;
- 15, 22 — την (1) = **Σ** A B D* K* L P Q Π Ψ 254, 482, al;
- 15, 32 — ην (2) = A B D L R X Ψ fam 1, fam 13, 33, l. 184, Arm Go Const;
- 16, 2 δυνη for δυνηση = **Σ** B D P fam 13, 254, 470, 475, l. 18, l. 19, l. 48, l. 49, l. 184, d e ff, Syr cu S g Go;
- 16, 6 βαδους for βατους = **Σ** L X Ψ 36, 40^{**}, 44, 48, 57, 59, 127, 237, 239, 299, r, Q^{ve} Or;
- 17, 3 — εις σε = **Σ** A B L fam 1, 42, 254, 346, a b f ff, g, i l m (Vg) Sah Bo Syrr Arm Go Clem Dam Tert;
- 17, 4 αμαρτησιν for αμαρτη = A B D L X Δ Ψ 16, 61^{**}, 80, 90, (124^{**}), 130, 131, 157, 229*, 346, 473, 475*, 483, 484, l. 17, l. 21, l. 22, l. 47, l. 184, OL Vg Antioch Dam;

- 17, 17 ουχ for ουχι = B L S 71, 131**;
- 17, 24 -η (2) = **Σ** B L X Γ fam 1, fam 13, 106, 157, 235, 254, 472, 475, 482, l. 184, al;
- 17, 24 υπο του for υπ = **Σ** A B D K R Π Ψ 245, (251), 472, al;
- 18, 4 ηθελεν for ηθελησεν = **Σ** A B D L Q R X Λ Ψ 1, fam 13, 157, 201, 243, 246, 252, 253, 254, 472, 475, 480, al OL Vg Syrr Bo Arm Hipp Bas Chr Dam;
- 18, 20 -σου (2) = A B D I K L M P X Π Ψ fam 1, 25, 29, 33, 42, 49, 67, 71, 86, 157, 245, 248, 251, 300, 382, 472, 473, 475, l. 22, d e f ff, i l q Vg Syr h Arm Go;
- 18, 27 παρα θω εστιν = **Σ** B D L Ψ fam 1, 28, 157, 248, l. 49, a e (d) Syr cu S g j;
- 18, 39 σειγηση for σιωπηση = B D L P X Ψ 245, 254, 382, Or;
- 19, 13 εν ω for εως = **Σ** A B D K L R Π Ψ fam 1, 25, 42, 142, 145, 157, 254, 382, (472, 482), 475, l. 36, l. 48, l. 49, l. 184, Or;
- 19, 34 (ειπον) + οτι = **Σ** A B D K L M Π Ψ fam 1, fam 13, 42, 71, 86, 106, 157, 245, 251, 254, 472, 473, 482, l. 6, l. 19, l. 48, l. 49, al a d f q Vg Syr cu g h Bo Or;
- 19, 41 αυτην for αυτη = **Σ** A B D H L R Γ Δ Π fam 1, fam 13, 42, 49, 56, 58, 60, 61, 66, 67, 71, 73, 106, 157, 240, 244, 248, 255, 472, 481, l. 6, l. 48, l. 184, Ir Or Bas;
- 20, 3 -ενα = **Σ** B L R fam 1, (fam 13,) 33, 157, c q mol durm Vg (C J K R T V X) Syr S g;
- 20, 19 γραμματις και οι αρχιερεις = A B C K L M U Π fam 1, fam 13, 33, 71, 251, 254, 472, 475, e Syr h Bo Arm Eth Go;
- 20, 24 δειξατε for επιδειξατε = **Σ** A B D L M P fam 13, 33, 71, 86, 106, 157, 240, 244, 245, 248, 254, 435, 470, 475, l. 48, l. 49, l. 184, al Bas;
- 21, 4 -ταυτα λεγων, etc., against E G H M S V Γ Δ fam 13, 71**, 245**, 435, 470, 471, l. 48, l. 49, etc.
- 21, 14 θετε for θεσθε = **Σ** A B* D L M R X Π Ψ 33, 482;
- 21, 17 υπο παντων δια το ονομα μου = **Σ** A B D E G H L R X fam 1, fam 13, 33, 71, 106, 157, 245, 254, 435, 472, 482, 700, etc., OL Vg Syrr Sah Bo, etc.
- 21, 20 -την = **Σ** B D R Or Eus;
- 21, 33 παρελευσονται for παρελθωσι = **Σ** B D L 13, 33, 157, d e c aur Vg Syr cu S Sah Bo;

- 22, 3 *καλουμενον* for *επικαλουμενον* = \aleph B D L X 57, 66, 69, 243, 258 (OL Vg) Bo Arm;
- 22, 30 *καθησεσθαι* for *καθισθησε* = \aleph A B*** G L Q Π^* Ψ 25, 254, 258, 299, 472, 478, 481, 700, l. 184;
- 22, 30 + *εν τη βασιλεια μου* against E F G H S V Γ Δ 235, 237, 243, 245, al mult;
- 22, 37 - *ετι* = \aleph A B D H L Q T X 1, 12, 59, 157, 247, 258, 579, b d f r Syr j Sah Bo Eth;
- 22, 37 *το* for *τα* = \aleph B D L Q T fam 1, 157, b d Syr cu h j Sah Bo;
- 22, 39 - *αυτον* = \aleph A B D L M** T Δ^{**} Ψ fam 1, 13, 67, al q Vg Syr h Sah Bo Arm;
- 22, 43-44 omit both verses = \aleph^a A B R T fam 13, 473, 481, 1071*, f Syr S h Sah Bo Arm^{add} Ath Cyr Ambr Dam;
- 22, 47 - *δε* (1) = \aleph A B G L M R T U X Δ Π Ψ 1, fam 13, 49, 68, 80, 142, 157, 239, 262, 470, 482, l. 6, l. 184, al l q Vg Sah Bo;
- 22, 51 - *αυτον* = \aleph B L R T fam 1, Arm;
- 22, 53 *εστιν υμων* = \aleph^c B D G K L M R T X Π Ψ 22, 116, 124, 248, 252, 253, 259, 435, 482, l. 49, l. 184, a Syr cu S g Sah Arm Eth;
- 23, 34 - *ο δε ις . . . ποιουνσιν* = \aleph^a B D* 38, 82, 435, 579, 597, a b** d Syr S Sah Bo (12 mss);
- 23, 35 *του θυ ο* = \aleph B L fam 1;
- 23, 46 *παρατιθεμαι* for *παραθησομαι* = \aleph A B C K M P Q U X Π Ψ 4, 6, 22, 33, 42, 67, 68, 71, 78, 127, 131, 251, 252*, 470, (472), 482, l. 18, l. 19, l. 48, (l. 184), Or Tert, etc.;
- 23, 46 *τουτο δε* for *και ταυτα* = \aleph B C* D 71, 248, c r Bo;
- 24, 9 *ταυτα παντα* = A B G L M S fam 1, fam 13, 33, 71, 157, 472, 482, etc., OL Vg;
- 24, 12 - *κειμενα* = \aleph B 243, l. 44, l. 47, Syr cu S Sah Bo Eus;
- 24, 42 - *και απο μελισσιου κηριου* = \aleph A B D L Π d e Syr S Sah (Bo) Clem Or Eus Epiph Cyr Ath Diatess;
- 24, 53 - *αμην* = \aleph C* D L Π 1, 22, 33, 130, 240, 244, a b d e ff, l Vg (14 mss) Syr S j Sah Bo Arm.

This is the whole evidence for a partial or preliminary Hesychian revision of W in this part of Luke, and while the readings make an imposing array, the proof cannot be considered adequate; there are too many of the readings which are undoubtedly correct,

and most of the others are simply instances, where the Hesychian recension has adopted the form of the version tradition; all such cases must be added to our evidence of the basic text, which stood in the parent of W before correction. A little further light can be thrown on the question of that base by an analysis of the variants in the above list.

The chief support of W outside of the Hesychian mss is as follows: fam 1, 58; ms D, 56; fam 13, 53; OL, 50; ms 157, 43; ms X, 37; Bo, 34; ms M, 32; Sah, 30; ms 254, 29; ms 472, 29; ms R, 26; Arm, 25; ms 71, 23; ms 251, 22; Syr cu S, 22; l. 48, 22; l. 184, 19; Syr g, 18; Syr h, 18; ms 253, 18; ms 106, 15; Eth, 14. Many of these readings were taken over by one of the types of the Antioch recension (K^a type of von Soden), so that we find agreements with the chief members of that group as follows: ms A, 48 times; ms Π, 37; ms K, 28; ms 482, 28; ms 72, 8, etc. If we omit this group along with the Hesychian, the supporting mss and versions are in the main the same as for the previous list, though fam 1 and ms 157 are more closely related. The really notable fact is that there are no readings having Hesychian support only; there are always some members of the version tradition in agreement, so that W, the Hesychian recension, and the K^a type of the Antioch may all be considered indebted to that text form.

For the following readings of W no other support has been found:

- 8, 31 — και παρεκαλουν αυτον; due to like endings;
- 8, 32 (ορι) + τουτω;
- 8, 38 — εδεετο δε συν αυτω; απελυσε changed to εδιδασκεν;
editorial change, perhaps from a lost source;
- 8, 47 εναντιον for ενωπιον;
- 9, 13 αρτων for αρτοι;
- 9, 24 — αυτου (1);
- 9, 51 αυτου after εστηριξεν;
- 9, 52 + τους before αγγελους;
- 9, 53 εξεδεξαντο for εδεξαντο;
- 10, 6 επαναπαυσηται for επαναπανσεται;
- 10, 7 — και πινοντες; due to like endings, not to the temper-
ance movement;
- 10, 10 πλατιους for πλατειας;
- 10, 39 ταυτη for τηδε; cf. 579 αυτηδε;

- 10, 40 *ενκατελιψεν* for *κατελιπε*; cf. *εγκατελειπε* in l. 253; *dereliquet* in d r₂;
- 11, 44 -τα (1);
- 11, 49 -και (4);
- 12, 19 *συ* for *ψυχη* (2); editorial change; cf. omission in OL (Bo);
- 12, 29 *μετεωριζεται* for *μετεωριζεσθε*;
- 12, 31 -ταυτα;
- 12, 46 -των;
- 12, 53 -και θυγατηρ επι μητρι; omission due to like endings;
- 13, 2 -ειπεν αυτοις; some MSS omit ο ιησους, so the error here may be due to an attempted correction crowding out the words over which it was written;
- 13, 15 -τω; perhaps displaced by inserted *εν*, perhaps Coptic influence;
- 13, 21 -ου;
- 15, 3 -την;
- 15, 16 -αυτου;
- 15, 16 W alone combines Antioch reading with older text; another proof of correction;
- 15, 17 *μισθιου* for *μισθιοι*; cf. *quanti mercenarii* of OL MSS; wrong translation;
- 15, 28 -αυτου;
- 16, 5 *χρεωστων* for *χρεωφειλετων*; a synonym, but rare; cited from Plut. and Lucian;
- 16, 29 +ο before *αβρααμ*;
- 17, 8 *διπνωσω* for *δειπνησω*;
- 17, 12 *πορρω* for *πορρωθεν*;
- 18, 11 *προσευχεται* for *προσηυχето*; cf. present participle of Sah;
- 18, 13 *ηδυνατο* for *ηθελεν*; cf. Syr cu (was daring) = g, Aug; this looks like the original text of some gospel; but the eulogistic form prevailed;
- 18, 16 *εμε* for *με*; *ημας* was written at first;
- 19, 15 -τι; omitted in one early edition, I think, but am not able to verify;
- 19, 23 +τω before *τοκω*;
- 19, 42 *απ* for *απο*;
- 20, 6 *ανθρωπου* for *ανθρωπων*; not harmonistic, cf. Matthew 21, 25-6 (same error in W); Mark 11, 27-33; Syriac influence?;

- 20, 14 *διελογιζοντες* for *διελογιζοντο*; note error in form and long succession of participles; it seems to be the mistake of a Coptic scribe;
- 20, 18 *πεσειτε* for *πεση*; itacistic spelling of future indicative; cf. Sah Bo;
- 20, 20 *υποχωρησαντες* for *παρατηρησαντες*;
- 20, 32 *υστερα* for *υστερον*;
- 20, 37 *-και τον θεον ιακωβ*; cf. like beginning of preceding phrase;
- 20, 38 *αυτου ουτοι* for *αυτω ζωσιν*; Latin interchange of *ei* and *illi* may explain the demonstrative;
- 21, 21 *-οι (3)*; = 579;
- 21, 24 *μαχαιραις* for *μαχαιρας*;
- 21, 25 *(απορεια)+η ως*; cf. f Syr cu S Arm;
- 21, 36 *κατισχυσατε* for *καταξιωθητε*; cf. *κατισχυσητε* of \aleph B L X Ψ 1, 33, 36, 57, 131, 157, 209, 579, Sah Bo Syr j Eth;
- 22, 23 *αυτους* for *εαυτους*;
- 22, 33 *-ετοιμος*;
- 22, 36 *-ο (2)*;
- 22, 36 *-το*;
- 22, 47 *αυτου* for *αυτων*; cf. *αυτους* of the best mss;
- 22, 53 *αλλ η* for *αλλ*;
- 22, 54 *συνηγαγον* for *εισηγαγον*;
- 23, 11 *-ο (1)*;
- 23, 18 *ουν* for *δε (1)*; much variation in mss and versions;
- 23, 36 *προσευχομενοι* for *προσερχομενοι*; mere scribal error but most strange;
- 23, 39 *και αυτον* for *σεαυτον*; cf. Act. Pil. 10, 6 (p. 308); as W was hardly influenced by this work, both may go back to an earlier source;
- 24, 6 *ανεστη* for *ηγερθη*; cf. Mark 8, 31; 9, 9; Luke 9, 8; 9, 19; 16, 31; 24, 7; 24, 46; John 20, 9; Ephesians 5, 14; I Thessalonians 4, 14;
- 24, 29 *εσπερας* for *εσπεραν*;
- 24, 30 *κατακεισθαι* for *κατακλιθηναι*;
- 24, 30 *-λαβων τον αρτον*; scribal error;
- 24, 35 *το* for *τα*;
- 24, 36 *αυτοις* for *αυτος*; sentence reads like a Semitic translation;

- 24, 36 + *εγω εμει μη φοβεισθαι* before *ειρηνη*; in 28 there is a faint /· over *ειρηνη*, but the addition, which once stood on the margin, has been trimmed off; cf. G P 88, 127, 130, (579), l. 253, c f g_{1,2} Vg Syrr Bo Arm Eth Aug Ambr for same addition in different order; it was an insertion in W text, perhaps from Bohairic scribe;
 24, 39 *με* for *εμε*; cf. above, 18, 16.

These variants are of the same character as those previously discussed and referred to the version tradition and so have received briefer treatment. They consist mainly of interchange of synonyms, numbers, tenses, and voices, and the omission or addition of the article. The influence of the versions is a sufficient explanation.

4. JOHN 5, 12 TO END

As the first quire of John (1 – 5, 11) is in a different hand and on a different kind of parchment, it is fair to assume that it is textually independent; it will be treated in a separate section.

The text of the remainder of John shows a decided Hesychian trend. Not counting the previously excluded variations in orthography and grammar, out of 1307 readings considered there are 840 certain and 147 possible Hesychian variants in this part of John, while but 8 variants point toward the Antioch recension.

- 6, 10 (*ειπεν*) + *δε* = A Γ Δ Λ Π unc (8) fam 1, fam 13, 28, 33, 157, 435, 472, 579, al b f q r Syr h Go;
 6, 15 – *παλιν* = E F G H M S U V Γ Δ Ψ fam 13, 22, 28, 142, 229*, 299, 433, 435, 472, al (90) Syr S g Sah Bo Eth Diatess Cyr Nonn;
 6, 36 (*πιστευεται*) + *μοι* = A Π** Chr Bo (B);
 6, 39 *αυτον* for *αυτο* = E G H L* N S V Γ Δ Λ 13, 28, 131, 299, 433, 435, 474, 579, l. 48, l. 184, al a b f e q (Vg) Sah (13) Bo Cyr;
 6, 57 *ζησεται* for *ζησει* = Γ Δ Λ unc (7) fam 1, 28, 108, 157, 433, 472, 486, al mult Cyr;
 6, 65 – *στι* = K Π 42, a Chr Cypr;
 9, 31 (*οιδαμεν*) + *δε* = A X Γ Δ Λ unc (6) fam 13, 28, 157, 472, 579, al mult f Syr g j h Vg Eth Go Chr;
 12, 40 *επιστρεψωσιν* for *επιστραφωσι* = K L M X Π 42, 62, 157, 474, 482, Eus Did; cf. X fam 13.

All of these except nos. 2, 4, and 5 are related to von Soden's K^a type (= A K II, etc.). Nos. 1, 2, 5, and 7 are seen to be related to the version tradition also. No. 6 has only OL a and no. 3, only Bo (B) to indicate the same relationship, which is however now probable, since supported by W. No. 8 is an error which was rather widespread in earlier mss, as it appears in Eusebius and Didymus, as well as in L M X W. In these cases therefore one finds the source from which the Antioch sub-recensions drew their material instead of Antioch influence on W. It is to be noted further that most of the cases fall in chapter six and none later than chapter twelve. That is not the only indication, that there is a variation in the type of text within the Gospel of John. In the latter half of the Gospel the variants show a decided trend toward \aleph and away from B. This is well seen in the following table, giving the number of agreements between W and the chief uncials:

Chap.	\aleph	A	B	D	L
5	29	33	41	26	38
6	63	67	101	72	98
7	35	lac	69	51	75
8	26	lac	46	23	35
9	55	31	61	19	50
10	48	36	50	27	59
11	51	37	47	30	49
12	46	36	43	36	44
13	44	43	43	36	45
14	24	20	15	21	12
15		lacuna in W			
16	23	17	22	26	19
17	34	23	29	27	30
18	49	36	39	25	38
19	46	26	42	30	49
20	33	24	27	25	27
21	42	34	35	32	27

The increase in agreements with \aleph seems to begin in chapter nine, but the closeness of relationship is most apparent from chapter fourteen on, at which point the drift away from B and L becomes evident. Some part of this variation may be due to changes in the type of text of \aleph , B, or L, especially the change in

at chapter nine, but the change in relationship towards all near chapter fourteen is best ascribed to variation in the text of W from the latter part of chapter thirteen on. Whether this change is due to a difference in the parent ms for the two parts, or to increasing carelessness on the part of the Hesychian corrector, cannot be absolutely decided. The two types of text are certainly not very different, whether we call them both Hesychian, or the first Hesychian and the second Egyptian.

The 313 readings opposed to the Hesychian recension, and so presumably showing the original base, give some light on the question. It is necessary first to exclude from consideration 72 instances in which the corrector failed to insert Hesychian readings; almost all seem editorial changes without original authority, so that the opposing text of W has overwhelming support. To include these in our calculations would tend to confuse the point at issue. As the ms authority is in each case the Hesychian against practically all the rest, the enumeration of authorities is omitted. The list is as follows; in each case the W reading supported by most mss is given first, the Hesychian, second: 5, 19 ειπεν (ελεγεν); 6, 17 το πλοιον (πλοιον); 6, 23 αλλα δε (αλλα); 6, 29 ις (ο ις); 6, 29 πιστευσητε (πιστευητε); 6, 43 ουν (-); ο ις (ις); 7, 4 εν κρυπτω τι (τι εν κρυπτω); 7, 14 ο ις (ις); 8, 39 ητε (εστε); 9, 6 του τυφλου (-); 9, 11 ανθρωπος (ο ανθρωπος ο); υπαγε (οτι υπαγε); 9, 17 συ τι (τι συ); 9, 30 θαυμαστον (το θαυμαστον); 10, 17 ο πατηρ με (με ο πατηρ); 10, 28 ουχ αρπασει (ου μη αρπαση); 10, 29 πατρος μου (πατρος); 10, 32 λιθαζετε με (εμε λιθαζετε); 11, 21 τον ιν (ιν); 11, 24 μαρθα (η μαρθα); 11, 32 ο ις (ις); 11, 44 και εξηλθεν (εξηλθεν); υπαγειν (αυτον υπαγειν); 11, 46 ο ις (ις); 12, 2 - εκ (εκ); 12, 22 και παλιν (ερχεται... και); 12, 36 ο ις (ις); 13, 18 ους (τινας); 13, 19 οταν γενηται πιστευσητε (πιστευσητε οταν γενηται); 13, 21 ο ις (ις); 13, 24 πυθεσθαι τις αν ειη (και λεγω αυτω ειπε τις εστιν); 13, 25 επιπεσων (αναπεσων); 13, 26 - (ουν); και ενβαψας (βαψας ουν); - (λαμβάνει και); ισκαριωτη (ισκαριωτου); 13, 31 ο ις (ις); 13, 38 ο ις (ις); 14, 3 ετοιμασω (και ετοιμασω); υμιν τοπον (τοπον υμιν); 14, 6 ο ις (ις); 14, 7 και απαρτι (απαρτι); εωρακατε αυτον (εωρακατε); 14, 10 λαλω (λεγω); ο εν εμοι (εν εμοι); 14, 14 εγω (τουτο); 14, 15 τηρησατε (τηρησετε); 14, 16 και εγω (καγω); μενη μεθ υμων (μεθ υμων η); 14, 20 γνωσεσθε υμεις (υμεις γνωσεσθε); 16, 12 λεγειν υμιν (υμιν λεγειν); 16, 23 εν τω ονοματι μου δωσει υμιν (δωσει υμιν εν τω ονοματι μου); 16, 27 θεου (πατρος); 16, 29 λεγον-

σιν αυτω (λεγουσιν); 16, 32 και εμε (καμε); 17, 11 και εγω (καλω); 18, 1 ο ις (ις); 18, 2 ο ις (ις); 18, 3 φαρισαιων (εκ των φαρισαιων); 18, 7 αυτους επηρωτησεν (επηρωτησεν αυτους); 18, 16 ος ην...τω αρχιερει (ο...του αρχιερεως); 18, 20 ο ις (ις); ελαλησα (λελαληκα); 20, 10 εαυτους (αυτους); 21, 6 ισχυσαν (ισχυον); 21, 15 πλειον (πλεον); 21, 21 τουτον (τουτον ουν); 21, 25 οσα (α); ουδε (ουδ); χωρησαι (χωρησειν).

The remaining non-Hesychian readings have less support and may help to establish the relationships of the basic text in this part of W.

- 5, 14 τι σοι = **Σ** D E K Π fam 1, fam 13, 28, 157, 245, al mult a b d e f l q Syr h Arm Or Bas Chr Ir Cypr;
- 5, 15 (ιουδαιοις) + και ειπεν αυτοις = Syr cu S Diatess Cyr (but these omit ανηγγειλεν); cf. **Σ** C L, etc.;
- 5, 16 + τω before σαββατω = 237, 251, 264, Sah Bo;
- 5, 17 απεκριθη for απεκρινατο = D;
- 5, 18 αποκτειναι οι ιουδαιοι = 107, Ambr Epiph (haer. 3, 6);
- 5, 19 απεκριθη for απεκρινατο = D N 33, 53, 68, l. 47, al;
- 5, 19 ο for α = Epiph (haer. 2, 74) Diatess; cf. Syr;
- 5, 19 αφ εαυτου ποιειν = 7, fam 13, 215, 355, 357, 482, 579, a b f g r Vg Syr cu S Hil Or;
- 5, 19 - τι = 245, 472, a d e q Tert Nonn; cf. Syr cu S;
- 5, 20 δειξη for δειξει = 66**, 472, 474;
- 5, 26 ως for ωσπερ = **Σ*** D Eus;
- 5, 26 και τω νιω ζωην εδωκεν = N Or;
- 5, 29 εξελευσονται for εκπορευσονται = D e l q r Sah Bo (Syr cu) Ir Tycon Hier;
- 5, 29 και οι for οι δε = m Syr cu g Bo Arm Ir;
- 5, 35 προς ωραν αγαλλ - = A 19, 472, 476, 485, a ff, aur** gat Vg^{cl} Chr Hil Aug Maxim;
- 5, 36 μειζων for μειζω = A B E G M Λ 472, 579, l. 48, l. 184, al;
- 5, 37 - αυτου (2) = b r* r, Athan;
- 5, 39 αυται for εκειναι = b r Bo (Sah);
- 5, 47 πιστευσητε for - σετε = D G S Δ fam 1, fam 13, 28, 157, 248, 253, 433, 579, l. 49, l. 184, al a Go Or Chr;
- 6, 2 θεωρουντες for οτι εωρων = Chr (hom. in joan. com.) Nonn;
- 6, 3 ουν for δε = D fam 1, fam 13, 25, 565, OL Vg Sah (13);
- 6, 7 + ο before φιλιππος = **Σ** L N 239, 258, 1071;

- 6, 10 —οι before *ανδρες* = D L N Ψ fam 1, 25, 33, 157, 579, l. 184, al Cyr;
- 6, 13 *επερισσευσαν* for —σεν = B D Θ^s 67, l. 60; all versions have the plural;
- 6, 14 —οτι = **N** 242, 249, 476, l. 53, a b q r Vg Syr cu S Arm Cyr;
- 6, 23 —εγγυς του τοπου = Syr cu S;
- 6, 28 *ποιησωμεν* for *ποιουμεν* = (D) G fam 13, (OL Vg) Syr cu S;
- 6, 30 —συ = fam 13, 66, 71, 201, 234, 240, 254, 472, 483*, 484, al l aur fos P Arm Chr Cyr;
- 6, 31 *δεδωκεν* for *εδωκεν* = **N** fam 13, Eus; cf. Latin and Coptic;
- 6, 42 —και την μητερα = **N**^{*} b Syr cu S Arm Quaest;
- 6, 44 (*αυτον* (1)) + *προς με* = e Bo Georgian Hilar Hier Vigil-Tap (Epiph);
- 6, 46 *αυτος* for *ουτος* = Syr cu S g Eth (Go);
- 6, 51 —δε = **N**^{*c} D Γ 28, 108, 125, 218, 219, 220, 225, 433, 486, c d ff, m Vg Syr cu S g j Bo Arm Eth Clem Amm;
- 6, 58 *ζηση* for *ζησει* (*ζησεται*) = Chrys (4 mss);
- 6, 58 *τον αρτον τουτον* = e q;
- 6, 62 *ειδηται* for *θεωρητε* = 28 (*ιδητε*) Chr Epiph Eus^{mcell} Thdrt; cf. Latin *videritis*;
- 7, 1 *ειχεν εξουσιαν* for *ηθελεν* = 142**, 240, 244, 249, a b ff, l r Syr cu Bo(B) Eth Chr;
- 7, 3 *και* for *ουν* = Syr cu S Eth; cf. c ff, Vg (*autem*);
- 7, 5 *επιστευσαν* for *επιστευον* = D L d q Syr cu S Arm Eth;
- 7, 6 *ουδεπω* for *ουπω* = Vg (Z*) = *necdum*;
- 7, 6 —ουν = **N**^{*} D^{*} 57, 106, 579, l. 19, l. 60, e fos Syr cu S g Arm Georg Pers Cyr;
- 7, 17 *ποιη* for *θελη* (· · · ·) *ποιειν* = 254, Bo Georg Chr Cyr;
- 7, 28 —και (1) = 28, a ff, aur Vg (D E) Sah Bo (8 mss);
- 7, 30 *τας χειρας* for *την χειρα* = N G fam 1, 14, 22, 44, 53, 242, 565, 1071, OL Vg Syr cu S g Bo Arm Ir Nonn;
- 7, 31 (*εκ του*) *ουν* for *δε* = 299, 482, 486; cf. K Π fam 1, etc.;
- 7, 37 —τη μεγαλη = 12, 17, 229*, Vg (J); cf. Syr and OL;
- 7, 37 *ει* for *εαν* = Did; cf. Coptic and Latin constructions;
- 7, 40 (*λογων*) + *αυτον* = (**N**^{*} D 124) K Π 122**, 127, 229**, 473, 482, 486, c d ff, g l Vg Syr cu S h Pers Arab;

- 7, 41 (ελεγον₁) + οτι = D L X 24, 69, 157, 406, d g Syr h Cyr (Sah Bo);
- 7, 46 (απεκριθησαν) + αυτοις = (c) foss Syr cu S g Eth;
- 7, 48 - εκ (1) = K fam 13, 15, 240, 244, 248 Go;
- 7, 52 (ερανησον) + τας γραφας = (D 229*) OL Vg (14 mss) Syr g Sah Bo;
- 8, 16 - και (1) = 29, 71, 248, b r Vg (D K) Syr cu S g (14) Bo (g₂) Eth Arm Georg;
- 8, 19 + ο before ις = **Σ** N fam 13, 33, 71, 472, al Or Cyr;
- 8, 23 τουτου του κοσμου (2) = fam 13, OL Vg Sah Bo;
- 8, 24 - οτι (1) = Syr S g Eth Pers;
- 8, 25 ειπον for ελεγον = 245, Vg (E); cf. Syr Eth, etc.
- 8, 26 ειπειν for λαλειν = b (*dicere*); cf. Sah Syr g Eth;
- 8, 28 - ο πατηρ = Tert Eus;
- 8, 33 - οτι = 1, 69, al b c ff₂ l r aur Vg Syr S Arm Eth Go;
- 8, 36 - ο υιος = 472, r₂;
- 8, 38 απο του πατρος for παρα τω πατρι = Vg (J); cf. 131, Sah;
- 8, 38 - ουν = 96, 97, 248, 251, 435, 472, l. 19, f ff₂ g l m Vg Syr S g Sah (c) Bo Arm Tert Chr;
- 8, 38 + ταυτα before λαλω = D 33, 229** b c d q (Sah) Bo Cyr Chr;
- 8, 42 (εμαντου) + ουκ = Chr Athan Eus; D fam 13, OL have ου instead of ουδε; cf. Syrr Sah Bo;
- 8, 46 - υμεις = 71, 157, a r Vg (Z) Sah (75, 86) Bo (3 mss) Arm Eth Go; cf. 28, 87, 250 (- υμεις ου);
- 8, 53 - πατρος ημων = D a b c d e ff₂ l Syr S;
- 8, 54 - μου (2) = Syr S j Arm Or Tert Chr;
- 9, 9 - οτι (1) = **Σ** 470, a b c e ff₂ l r Eth Pers Cyr Ps-Ath;
- 9, 16 σημια τοιαντα = Sah Bo Georg Arab;
- 9, 19 - λεγοντες = **Σ*** a b c ff₂ l Syr g (S) Sah (4 mss) Pers;
- 9, 21 - αυτον ερωτησατε = **Σ*** b Syr S Sah Eth Chr;
- 9, 22 συνεθεντο for συνετεθειντο = 47, 54, 116 (Sah Bo), Cyr Thphil;
- 9, 35 (ηκουσεν) + δε = fam 13, 474, b c f ff₂ l Vg (Q) Sah Bo; cf. **Σ*** D Syr S g Eth;
- 9, 38-39 - ο δε εφη ... ειπεν ο ις = **Σ*** b (1*);
- 10, 2 εκεινος εστιν ο ποιμην for ποιμην εστι = 22¹; Wetstein cites *colb unus* i.e. one of the mss 22 to 26; 22 has elsewhere shown some relationship to W;

- 10, 7 - παλιν before αυτοις = \aleph^{ca} fam 1, 63, 69, 124, 253, 565, e ff, r aur*; \aleph^* omits both; B omits αυτοις;
- 10, 9 - και εισελευσεται = Δ 579, a e δ Lucif;
- 10, 15 διδωμι for τιθημι = \aleph^* D d (Eth Pers Arab);
- 10, 18 + και before εξουσιαν (1) = Vg^{hent sixt cl} Hier; cf. a, Syr S g, Diatess, etc.;
- 10, 21 + δε = fam 13, d Syr S Sah (m^l); order varies in different authorities;
- 10, 31 - οι ιουδαιοι = Syr S Sah (m^l) Athan; note change of order in others;
- 10, 32 - καλα = 220, l. 54, b Syr S Thdrt; change of order in many;
- 10, 32 (ποιον) + ουν = Bo;
- 10, 32 - αυτων = Λ^{**} 69, 157, 435, l. 44, e Vg (T) Bo Ath;
- 10, 36 - του = \aleph D E G 28, 69, 124, 218, 258, 330, 472, etc.;
- 10, 41 ουδε εν for ουδεν = fam 1, fam 13, 60, Syr g j h Go Or;
- 10, 41 - ιωαννης (2) = 248, Syr S Bo Arab^{walt};
- 11, 12 αυτω οι μαθηται = \aleph D K Π 13, 42, 145, 481, 482, 489, 579, al b d ff, r Sah Arm;
- 11, 14 - ουν = A 157, 249, 565, 579, a dimma Syr S g j Bo Arm Eth Georg;
- 11, 14 λεγει for ειπεν = c ff, l r Vg (E G); cf. Syr S;
- 11, 17 εν τω μνημιω εχοντα = D L Ψ b c d l r aur Vg;
- 11, 22 αιτησης for αιτηση = Syr S;
- 11, 26 - εις εμε = Nonn;
- 11, 28 (ειπουσα) + οτι = D d Sah Bo;
- 11, 30 - η = D 249, 472, l. 47, Sah Bo, etc.;
- 11, 43 εκραξεν for εκραυγασε = C* Chr;
- 11, 48 την πολιν for τον τοπον = Syr S (Chr);
- 11, 49 - ων = l. 184, d f Syr S Eth; cf. X;
- 11, 51 αρχων for αρχιερευσ = d (*princeps*); *princeps sacerdotum* regular in OL;
- 11, 51 αποθνησκειν ις = 579; order only;
- 11, 54 και εκει for κακει = L Γ 33, 69, 157, 249, 251, 252, Or;
- 12, 2 (διηκονει) + αυτω = c; cf. gat Syr g;
- 12, 2 των συνανακειμενων αυτω = 28, 71, 157, 330, 565, 569, l. 253, al; cf. 33, 76;
- 12, 3 - εκ = a c e dimma deer Vg (R) Go; cf. Hier trans. of Or cant 11, 12;

- 12, 9 -εκ (1) = 157, 258, 579, l. 184, e Bo Eth Georg Pers Go Vigil;
- 12, 16 +ο before ις = D H Λ fam 13, 33, 66, 157, 472, 474, 579, etc.
- 12, 16 -τοτε = b c e ff, l Syr S g Diatess Georg Pers;
- 12, 18 -ο = Ⲭ 69, 157, 234, 251, l. 47, al (2) Bo (P); cf. D c Syr g, etc.
- 12, 20 αναβαντων for αναβαινοντων = Syr S Sah Bo (OL Vg);
- 12, 21 +τω before φιλιππω = D;
- 12, 25 φυλαξει αυτην εις ζωην αιωνιον = Syr S Sah Bo Eth Arab;
- 12, 26 εγω ειμι = D a b c d e r Syr g Sah Eth;
- 12, 29 δε for ουν = Syr g Sah (Bo) Eth Go Slav;
- 12, 29 εστηκως for εστως = A D G K M X Π Ψ fam 13, 15, 22, 33, 131, 157, 249, 251, 254, 435, 482, l. 48, l. 184, al;
- 12, 29 (αλλοι) +δε = 56, 58, 61, l. 253, e l Syr g j Sah (76) Bo Georg Arab; cf. Syr S Eth;
- 12, 31 -τουτου (1) = D L 6, 71, 248, 482, 569, b d g ff, l r Vg Sah (munt) Bo (K) Syr S g;
- 12, 35 λαβη for καταλαβη = Or (joan. com. frg. 91); cf. Syr;
- 12, 40 επηρωσεν for πεπωρωκεν = Ⲭ Π 482**, l. 48, Did;
- 12, 42 -και = c e ff, f l gig mol gat Vg (10 mss) Sah Bo Eth;
- 12, 42 πολλοι των αρχοντων = Chr (ioan. com.) Diatess (Bo) Eth Arm Arab;
- 12, 44 εκραξεν δε ο ις = Eth^{walt} Arab^{walt} (69, 346, l. 260);
- 12, 47 (μου) +μη = 579, e Syr j Pers Aug Chr;
- 12, 49 εντολην μοι = fam 1, 565, Bo;
- 13, 11 παραδιδουντα for -δοντα = 28, 475, l. 181, l. 183, l. 184, l. 185;
- 13, 18 επηρκεν for επηρεν = Ⲭ A U Π 1; cf. Latin Syr;
- 13, 23 -αυτου = aur Pers^{walt};
- 13, 25 -ουτως = Ⲭ A D Π 1, 69, 124, 201, 473, 479, 480, 482, 579, l. 183, l. 184, etc. OL Vg Syr S Or;
- 13, 32 -και ευθυς δοξασει αυτον = 245, 251, Nonn; cf. 157, 579, l;
- 13, 33 -οτι = Ⲭ* D 59, 249, 250, 579, l. 13, al b c d e ff, l Vg Eth Pers Cyr;
- 13, 33 -εγω = 477, 579, Syr g (4 mss);

- 13, 37 *υπερ σου την ψυχην μου* = **ℵ** X 579;
 14, 2 *— αν* = **ℵ** X* 579;
 14, 3 *εγω ειμει* = b c d f ff, q aur Sah Bo Ambr;
 14, 3 *— και* (2) = A E G K Γ Δ 36, 72, 131, 248, 250, 473, 475, 476, 481, al (20); cf. D M, etc.
 14, 4 *— εγω* = D L X 1, fam 13, 71, 254, 470, 565, a b d e ff, q aur Syr S g Arm Eth Chr;
 14, 7 *γνωσεσθαι* for *εγνωκειτε* (2) = **ℵ** D* 579, d Syr S Ir Vict;
 14, 10 *ποιει τα εργα αυτος* = L X 579, 33, Cyr;
 14, 11 *μηγε* for *μη* = D 69, 579;
 14, 17 *αυτον* for *αυτο* (3) = D* G** L 579; cf. versions;
 14, 20 *— εν* (1) = a Eth Vict Hilar;
 14, 22 *μελλεις ημιν* = D d e Vg Or;
 16, 13 *— δε* = D 473, 579, l. 19, l. 28, l. 184, d e r Sah Arm Pers Or Tert Cyr Hil;
 16, 17 *ουκετι* for *ου* = D 33, 124;
 16, 17 *+ εγω* before *υπαγω* = D Y Γ Δ unc (6) fam 1, 28, 157, 248, 251, 472, etc., d f Syr S Go;
 16, 18 *— ο λεγει* = **ℵ*** D* 1, 3, fam 13, 71, 95, 248, 251**, 565, 579, a b d e ff, Syr j Sah Arm Georg;
 16, 19 *ημελλον* for *ηθελον* = **ℵ** 69, (579), c ff, Sah (85, 92); cf. Syr S;
 16, 23 *— οσα* = A 145*;
 16, 24 *αιτησασθε* for *αιτειτε* = **ℵ*** 579, l. 185;
 16, 24 *πεπληρωμενη ην* = d Vg(H);
 16, 26 *αιτησ— εν τω ονοματι μου* = **ℵ** 1, 565, 579, Syr S g Sah Bo Eth;
 16, 26 *αιτησασθαι* for *—σεσθε* = **ℵ** 1, l. 184, a Bo;
 16, 28 *— εξηλθον παρα του πατρος* = D 63, 249, b d ff, Syr S;
 16, 29 *— αυτου* = **ℵ*** 63, 73, 106, 249, 253, 259, 475*, 478, 565, 579, a fos Sah (57) Arm;
 17, 1 *λεαληκεν* for *ελαλησεν* = **ℵ** 579, l. 184;
 17, 2 *δως* for *δωση* = L 394, (Bo^{tr});
 17, 2 *αυτω* for *αυτοις* = **ℵ*** 1, 22, 38, c e ff, f Vg (C) Syr S g Vict Hil;
 17, 3 *— σε* and *απεστιλεν* for *απεστειλας* = Epiph (anc. 2) Or (ioan. com. frg. 95);
 17, 4 *εδωκας* for *δεδωκας* = C D K Π l. 53, (colb^{mill}, a lectionary) Chr Bas Ign Const;

- 17, 7 *εγνωκα* for *εγνωκαν* = A⁷ 7, 118, 579, l. 32, l. 36, l. 44, l. 60, a b c e f ff, q Syrr Sah Go Theophil (Chr); cf. **Σ**;
- 17, 8 — *και εγνωσαν* = **Σ**^{*} A D a d e q Vg (R) Go;
- 17, 9 *εδωκας* for *δεδωκας* = D N 579; cf. versions;
- 17, 12 *εδωκας* for *δεδωκας* = C N 579, Chr;
- 17, 14 *εδωκα* for *δεδωκα* = 251, 254, 579; cf. D (*δεεδωκα*);
- 17, 19 — *εγω* = **Σ** A 71, 248, 579, 700, b c e q r mol dimma fos Vg (D P M) Syr S Sah Eth Did Ath Chr Vict Ambrst;
- 17, 20 *μονων ερωτω* = a c dimma **Ξ** Eth Pers Arm Georg;
- 17, 20 *υπερ* for *περι* (2) = 579;
- 17, 23 — *ινα*, (+ *και*) = **Σ** 1, 579, b c Vg Sah Arm Eth Syr j;
- 17, 23 *καμε* for *εμε* = (OL) Vg (exc. a few);
- 17, 24 *και εκεινοι* for *κακεινοι* = A K U **Π**^{*} N 157, 482, 489 Thdrt;
- 17, 25 *εγνωσεν* = 579, Vg (E **Ξ** **Μ** O) Syr S (Sah Bo) Eth Arab;
- 18, 1 *του κεδρου* for *των κεδρων* = **Σ**^{*} D a b d r Sah (Bo) Eth;
- 18, 16 *τω* for *τη* (2) = 486; cf. Syr S;
- 18, 18 (*ην δε*) + *και* = fam 13, 579, a b c q Vg Syr S h Sah Bo Arm;
- 18, 23 *ειπον* for *ελαλησα* = **Σ**^{*} 579, Aug; cf. Sah Bo;
- 18, 29 *προς αυτους ο πειλατος* = **Σ** Sah Bo;
- 18, 31 — *αυτον* (2) = **Σ**^{*} **Θ**^c fam 1, 28, 477, 565, 579, l. 251, c Arm Cyr;
- 18, 32 *πληρωθη* before *ο λογος* = Sah Syr g Eth^{walt};
- 18, 34 + *και* at beginning = D^{sup} a c d ff, g Vg Eth;
- 18, 34 *απεκρινατο* for *απεκριθη* = A D^{sup} N U **Θ**^c **Π** **Ψ** 1, 33, 157, 254, 299, 470, 482, 700;
- 18, 35 *μη* for *μητι* = **Σ**^{*} fam 1, 565, l. 253, Bo (Syr Eth);
- 18, 36 *ην* before *εκ* (2) = Or (jerem. hom. 14, 17);
- 18, 37 — *ο* before *ις* = L X Γ Δ Λ **Ψ** 3, 27, 28, 33, 71, 157, 245, 435, 565, etc. (Sah);
- 18, 39 (*ουν*) + *ινα* = **Σ** K U Y **Π** 12, 15, 27, 245, 258, 299, 475, 700;
- 19, 4 — *παλιν* = 17^{*}, 258^{*}, 346, 477, l. 47, b ff, Pers^{walt};
- 19, 4 (*εξηλθεν*) + *ουν* = E G H M S U Y Δ Λ 28, 245, 472, 579, fam 13, al mult b ff, Vg;
- 19, 4 *αιτιαν* *ουχ* = (**Σ**^{*}) 78, 127, (579), l. 63, l. 253, r Arm;
- 19, 6 *υμεις αυτον* = D^{sup} L Y **Ψ** e q r;

- 19, 7 - αυτω (1) = \aleph fam 1, 579, a b c e f ff, \aleph Bo(N) Eth Georg Pers Or;
- 19, 12 αυτον απολυσαι = M 33, Syr g Cyr;
- 19, 12 εκραυγαζον for εκραζον = A I L M Y Π fam 1, fam 13, 22, 106, 235, 245, 248, 579, etc.
- 19, 12 ποιων εαυτον = M Y 579, l. 26, b ff, Sah Arm Eth;
- 19, 13 τον $\overline{\omega}$ εξω = Bo; cf. Syr Eth;
- 19, 13 + του before βηματος = E H K M S U Γ Δ Λ fam 13, 22, 28, 106, 435, 472, 700, etc.;
- 19, 14 ελεγεν for λεγει = 579, f q foss Sah Bo (Syr Eth Pers Arab)^{walt};
- 19, 15 ελεγον for εκραυγασαν = \aleph^* 579; cf. + λεγοντες in many;
- 19, 16 οι δε παραλαβοντες for παρελαβον δε = \aleph^* M fam 1, fam 13, 61^{**}, 78, 239, 299, 565, 579, l. 1, l. 7, l. 14, l. 15, l. 17, l. 47-50, l. 54, l. 251, l. 253, Sah Arm;
- 19, 16 ($\overline{\omega}$) + απηγαγον = \aleph^{*c} M N U Π^{**} fam 1, 127, 239, 246, 565, 579, 700, l. 54, etc. Sah Arm;
- 19, 17 εαυτω τον σταυρον = \aleph L Π (1), 489, (579), l. 185^{semel}, OL Vg Cyr Or; cf. B X 33, etc.;
- 19, 20 ανεγνωσαν πολλοι = 579, Diatess Arab^{walt};
- 19, 20 της πολεως ο τοπος = 1, fam 13, 239, 565, 579, l. 253, OL Vg Syr g j Sah Bo Arm;
- 19, 24 - εαυτοις = Λ^* 579, b Pers^{walt};
- 19, 25 - του $\overline{\omega}$ = l. 150^{*} Georg Nonn Chr;
- 19, 26 - παρεστωτα = Λ^* 477, l. 54, g, cor-vat^{ms} P Book of Margaret; Syr g j Arm Eth, etc., change order;
- 19, 27 αυτην ο μαθητης = \aleph D^{sup} T^d U Γ 1, fam 13, 247, 471, 565, al OL Vg Bo;
- 19, 28 - ηδη = Y 1, 51, 71, 86, 249, 473, 486, 565, 579, 700, l. 47-50, al (15), a b c e g, n r mol Vg Syr g (j) Sah Eth Eus Did Chr Hil;
- 19, 31 - η = \aleph A E Γ 71, 248, 250, 435, 470, 472, 473, 475, 579, l. 253, al;
- 19, 38 ηλθον...ηραν for ηλθεν...ηρε = \aleph^* N a b c e ff, fos Syr j Sah Arm;
- 19, 38 αυτον for το σωμα του $\overline{\omega}$ (2) = \aleph^* a b c e ff, fos Syr j Arm;
- 19, 39 ωσει (against ως) = A N U X Y fam 1, fam 13, 59, 66^{**}, 157, 470, 506, 672, al Cyr;
- 19, 40 ην for εστι = \aleph^* Syr g (36) Arm (OL e) Nyss;
- 20, 1 - πρωι = a b c;

- 20, 1 (ηρμενον) + απο της θυρας = **Σ** 579; cf. + της θυρας = fam 1, 19^{**}, 22, 157, 565, etc.; cf. + εκ της θυρας = X 37, 69, 229, 258, etc.;
- 20, 14 ειδεν for θεωρει = 579, c q δ aur Vg (16 mss) Sah Bo (Syr S);
- 20, 15 αρω αυτον = Syr S Sah Bo Eth^{walt} Arab^{walt};
- 20, 17 - μου (3) = **Σ**^{*} D d e Syr S Or Ir;
- 20, 18 αναγγελλουσα for απαγγ- = E G S Δ^{**} 33, 122, 127^{*}, OL Vg;
- 20, 20 ταυτα for τουτο = ff₂ dimma mol (a);
- 20, 21 παλιν αυτοις = e Sah Eth Pers Slav; cf. Syr S;
- 20, 22 αυτοις και λεγει = Arm Georg Pers; a peculiar inversion which transfers the dative to preceding clause; cf. Syrr Eth Arab;
- 20, 26 - αυτου = **Σ** 1, 56, 58, 69, 122, 124, 472, a b c e Syr S g j Sah Bo (8 mss) Arm;
- 20, 26 - ο before ις = (Sah Bo);
- 20, 29 ειπεν δε for λεγει = **Σ**^{*} fam 13, q (c e); cf. Sah Bo;
- 20, 29 ειδοτες for ιδοντες = Chr (psal. 110, 4);
- 20, 31 ο χς εστιν = b (c) f Syr S Sah Bo Arm Pers^{walt} Ir;
- 21, 1 ο ις παλιν = Ψ 19, 69, 435, Vg (K);
- 21, 3 ουδε εν for ουδεν = C^{*};
- 21, 5 και for ουν = Syr S g Eth Pers Slav;
- 21, 5 - ις = A^{*} a Syr S Pers;
- 21, 5 - τι = **Σ**^{*} a;
- 21, 6 λεγει for ο δε ειπεν = **Σ**^{*cb} 239, b c r g aur dimma Vg (5 mss) Syr S g j Bo;
- 21, 6 οι δε for ουν = **Σ**^{*} D Syrr Sah (132) Bo Eth Arab;
- 21, 6 ισχυσαν ελκυσαι = 127, c f Sah; cf. Vg, etc.;
- 21, 8 πλοιω for πλοιαριω = P OL (exc. a e) Vg Sah Bo;
- 21, 9 ανεβησαν for απεβησαν = **Σ**^{*} H 299, Syr S g;
- 21, 14 - ο ις = S 234, (ff₂) Vg (E);
- 21, 17 - ο ις = **Σ** D fam 1, 33, 120, 565, OL Vg Syr S Bo Eth Arab;
- 21, 18 αποιουσιν for οισει = **Σ**^c Π 1, 19, 22, 565, Cyr;
- 21, 18 (οπου) + συ = D^{*} b d c e f ff₂ aur Vg (D E G) Syr S Nonn;
- 21, 19 ελεγεν for ειπε = fam 1, 565, Chr; cf. variation in Latin mss;
- 21, 20 - ακολουθουντα = **Σ**^{*} ff₂ (Bo); order varies in OL;

21, 21 εἶπεν for λέγει = **Σ** f g r deer Vg (4 mss sixt cl) Syr g
Sah Bo (Eth Pers^{walt});

As has been found in the other gospels, these variants are supported primarily by the versions and allied mss. In chapters 5 to 13 inclusive (132 readings) those showing the largest number of agreements with W are as follows: OL, 65; Syr cu S, 39; Bo, 36; ms D, 31; Sah, 29; fam 13, 27; ms **Σ**, 24; Eth, 21; Arm., 18; Syr g, 17; MS 579, 16; MS 157, 16; fam 1, 14; MS 472, 12; MS 28, 11; Go, 10; lect. 184, 8; MS 482, 8; MS II, 7; 565, 251, and Syr j, 6 each.

In chapters 14 to 21 (108 readings) the agreements are OL, 56; ms **Σ**, 44; MS 579, 38; Sah, 30; Bo, 24; ms D, 23; fam 1, 23; Syr cu S, and Eth, 20 each; Syr g, fam 13, 17 each; Arm, 16; MS 565, 15; MS A, 11; MS II, 8; N and L, 7 each.

There seems to be a decided Egyptian trend in the later chapters, as shown not only by the greater number of agreements with Sahidic and **Σ**, but with all other older mss of Egyptian origin, whatever the text affiliation. Old Latin leads in number as usual because of our better knowledge of it, but its supremacy is diminished. Most noteworthy is the decrease in agreements with the older Syriac and the syriacising mss. This does not include fam 1, which runs closely with **Σ** in the second part of John as likewise in most of Luke. The remarkable increase in agreements with MS 579 begins at 13, 25 and is even greater than the figures show, since MS 579 fails after 20, 14. It seems quite clear that there was a difference in base between the two parts of John in W, but that both were corrected to the Hesychian form of text. The fact that the dividing point is less clearly marked than in the other cases may be due to the greater degree of similarity in the basic texts or to an earlier union with consequent opportunity for assimilation. The union cannot therefore be assigned to the parent of W with any degree of certainty, and it may have occurred much earlier. The small number of agreements with the Diatessaron is noteworthy, especially in the earlier part, where the Syriac trend is strong. W certainly shows no direct indebtedness; the similarities come from the version tradition, to which the Diatessaron is also indebted.

The variants in this part of John for which W is the only known authority follow:

- 5, 15 (απηλθεν) + δε; "and" is added by some mss and versions;
- 5, 15 W has both Syriac and regular expressions for "he said"; see above;
- 5, 21 τους νεκρους εγειρει ο π̄ηρ;
- 5, 24 ουκ ερχεται εις κρισιν; cf. Sah;
- 5, 36 μαρτυρουσιν for μαρτυρει; cf. versions;
- 6, 16 — οι μαθηται αυτου;
- 6, 21 αυτον βαλιν for λαβειν αυτον; scribal error;
- 6, 28 αυτω for προς αυτον; cf. Syriac;
- 6, 60 — εστιν; cf. Sah Bo;
- 7, 14 μεσης ουσης for μεσουσης;
- 7, 39 ελαμβανον for εμελλον λαμβανειν; cf. Latin and Sah;
- 10, 13 — ο δε μισθωτος φευγει οτι μισθωτος εστι; the phrase may well be suspected; ⲛ B D L, etc., omit first half; 579 omits part;
- 10, 21 ελεγον δε αλλοι; the order is the only special peculiarity; see previous list;
- 10, 25 — τω;
- 10, 25 αυτα ταυτα τα εργα; ταυτα is the regular reading; αυτα is found in D OL Bo Syr Arm; τα εργα appears only here; it seems an explanatory gloss on the conflate;
- 10, 25 μαρτυρησει for μαρτυρει; cf. *testimonium perhibent* of Latin mistaken for future;
- 10, 38 αναγνωτε for να γνωτε; cf. *et scitote* in OL.
- 10, 42 (πολλοι) + ον;
- 11, 10 — το;
- 11, 19 + την before μαριαν;
- 11, 20 εκαθητο for εκαθεζετο; cf. Syr S;
- 11, 32 — ην; cf. Syriac Eth;
- 11, 32 (ιδουσα) + δε; note addition of "and" in b ff., fos Syr S Sah Bo Eth Arm;
- 11, 38 ενβριμων for εμβριμωμενος; cf. *fremens* of OL and Vg;
- 12, 9 (οχλος) + ο;
- 12, 9 — εκ νεκρων; cf. Matthew 26, 32; Mark 14, 28, where W adds the words;
- 12, 22 + ο before φιλιππος (2); an Hesychian correction, but belongs to first occurrence of name; cf. 157;
- 12, 41 επει for οτε; ⲛ A B L M X 1, 33, 97, 252, 472, e Sah

Bo Arm Epiph Nonn Cyr Or have *οτι*; W seems to have been influenced by the Syriac or Old Latin;

- 12, 47 *μηδε* for *και μη*;
- 12, 48 *-τη*;
- 13, 2 *ισκαριωτη*; a mistake for the Hesychian form;
- 13, 7 *τι* for *αρτι*;
- 13, 26 *δωσω ενβαιψας το ψωμιον*; only the order is peculiar;
- 13, 38 *συ με απαρνηση* for *απαρνηση με*; cf. ff, Syr g;
- 14, 7 *εγνωκεται* for *εγνωκειτε* (1); cf. \aleph D* 330, Bo;
- 16, 17 *-οτι*; cf. \aleph^* Sah Diatess;
- 16, 22 *αφerei* for *αιρει*; cf. *aufert* of e f q (a r Cypr);
- 16, 23 *-εν* (1); = 579; OL mss omit the preposition with this phrase in other passages;
- 17, 4 (*εργον*) + *σου*;
- 17, 8 *εδωκα* for *δεδωκα*; cf. above John, 17, 9-14;
- 17, 8 *αυτο* for *αυτοι*; cf. Arm Arab Eth;
- 17, 22 (*δοξαν*) + *μου*;
- 17, 26 *και εγω* for *καγω*;
- 18, 1 *εισεληλυθεν* for *εισηλθεν*; cf. perfect of Bo Latin, etc.
- 18, 16 *εισηνεγκεν* for *εισηγαγε*;
- 18, 17 (*ουν*) + *αυτω*; cf. the conflate in Syr S;
- 18, 18 *-ο*;
- 18, 30 *παραδεδωκειμεν* for *παρεδωκαμεν*;
- 18, 39 *απολυω* for *απολυσω* (1); note the conjunctive in Bo while Sah has third future;
- 19, 7 *+του* before *θεου*; Beza, Elzevir, Mill, Wetstein have it, but there seems no other ms authority in spite of Tisch (*c. minusc. pauc.*); a few may be inferred from failure to mention by Wetstein and Scrivener;
- 19, 20 *τοτε* for *τουτον*;
- 19, 20 *εβραειστι* for *ελληνιστι*; due to different order in Hesych. and careless correction;
- 19, 30 *παραδεδωκεν* for *παρεδωκε*;
- 20, 1 *επι* for *εις*;
- 20, 4 *επι* for *εις*;
- 20, 5 *μεντοις* for *μεντοι*; cf. *μεντοιγε* of L X Ψ 1, 579, etc.;
- 20, 6 *+ο* before *σιμων*;
- 20, 13 *τεθεικασιν* for *εθηκαν*;
- 20, 19 *μιας σαββατων* for *τη μια των σαββατων*; cf. \aleph^* Syr S;
- 20, 26 *μετα* for *μεθ*;

- 20, 30 *πεποιηκεν* for *εποιησεν*;
 21, 4 a long omission due to like endings in sound (*i.e.* itacistic error assumed); see collation;
 21, 12 *αρισταται* for *αριστησατε*;
 21, 15 (*πλειον*) + *παντων*;
 21, 17 *αγαπας* for *φιλεις* (1); from verse 16.

The changes above enumerated are similar to those which characterize the version tradition; compare the chapter on Mark for the discussion of each type of variant.

5. THE FIRST QUIRE OF JOHN

In the text of this part of John there is somewhat the same puzzle to be solved as in Mark. Out of 225 important variants of W, 90 agree or partially agree with the Hesychian recension, though there is generally other and older support. There are 41 agreements with the Antioch recension, but these always have other support, especially from the ms group Γ Δ, etc. In 65 cases W finds its only support in the descendants of the version tradition, and for 28 readings there is no other support.

It is evident that there has been no adaptation to either of the recensions, which have been corrected into other parts of the ms. The agreements indicate rather that those recensions drew many of their readings from a text form allied to W. The closer relationship to the Hesychian suggests that this type of text was of Egyptian origin. That it belongs to the version tradition is shown by the following readings, which have no adequate Hesychian or Antioch support:

- 1, 1 + *ο* before *θεος* = L Nyss;
 1, 15 (*ειπον*) + *υμιν* = D** X f Vg Eth Epiph;
 1, 15 + *ος* before *εμπροσθεν* = ~~Σ~~* l. 184, c P dimma Eth Chr;
 1, 16 + *ζων* before *ελαβομεν* = Sah;
 1, 17 + *δε* before *χαρις* = l. 253, a b c f ff, l q r deer Syr (g) h Bo Eth Georg Ambr;
 1, 18 + *ει μη* before *ο μονογενης* = OL Vg (10 mss) Arm Ir Hilar Ambr;
 1, 18 (*εξηγησατο*) + *ημιν* = c Syr cu Adimant;
 1, 19 *ερωτησουσιν* for *ερωτησωσιν* = L Δ 33, 579; note **ΧΕΚΑC** in Sah with future but Bo uses conjunctive;

- 1, 20 - και (3) = C** L fam 1, 33, b f ff, r Bo (B F M) Arm^{odd} Georg;
- 1, 21 (αυτον) + παλιν = N^c a b e ff, l r Vg (D R) Syr g Pers;
cf. N** c;
- 1, 21 + τι ουν before ο προφητης = a b c e (r);
- 1, 23 (κν) + ευθιας ποιειτε τας τριβους αυτου = e Or Ambr; cf.
l. 47, b;
- 1, 27 ουκ ιμι εγω = B T^b X Ψ fam 13, 118, 579, Or Aug;
- 1, 29 τας αμαρτιας for την αμαρτιαν = e l aur cor-vat Vg (4)
Did Cyr Eus;
- 1, 30 (ειπον) + υμιν = fam 13, 248, l. 47, l. 52, l. 184, Eth;
- 1, 30 + οτι before οπισω = X Vg (O) Syr cu S g h j Sah
Bo;
- 1, 31 βαπτιζιν for βαπτιζων = e q Sah (109) Arm Georg; cf.
Syr cu S;
- 1, 32 μενον for εμεινεν = N b e q r Vg (R) Chr Ambr Hier;
- 1, 36 (θεου) + ο ερων τας αμαρτιας του κοσμου = C* 59, 235, a ff,
aur Vg (F M[†] foss) Eth Cyr; yet all have την αμαρτιαν
except foss (*peccata*);
- 1, 43 + και before εμβλεψας (for δε) = 46, 117, l. 15, a e q Syrr
Eth Chr; many omit conjunction;
- 1, 45 - ο before φιλιππος = N* F* fam 13, 17, 24, 122, 248, 471,
472, 565, Sah Bo Epiph;
- 1, 48 (ειδεν) + δε = 157, e (*iesus autem*) Bo Chr (1 ms); 124,
a b ff, l aur foss and Epiph also add but with par-
ticipial construction;
- 1, 51 - σε = Arm;
- 2, 2 (ις) + εκι = 131, Vg (A B Δ P F G H Θ M O Q S X Y
foss deer);
- 2, 7 + και before λεγι = N X (e ff, l foss) deer P Eth Georg;
- 2, 12 - εκει = 66, Chron-Alex;
- 2, 15 + ως before φραγελλιον = Oxy. Pap. 847, G L X 1, 19, 22,
33, 565, l. 253, OL (exc. e l δ) Vg Syr h j Or Cyr;
- 2, 16 πωλουνσιν τας περιστερας = a b ff, r δ Syr S Sah Bo;
- 2, 17 και for δε = e f ff, l q aur foss Syr g j Bo (Γ) Eth Georg
Arab Epiph;
- 2, 17 (εστιν) + οτι = X 486, Pers Or Epiph (Sah Bo);
- 2, 20 ο ναος ουτος οικοδομηθη = Clem-Al Diatess;
- 2, 21 αυτος for εκεινος = Syr S Sah Bo Diatess;
- 3, 2 τα σημια ταυτα = ff, Sah Bo Slav Or;

- 3, 13 (ουδης) + εστιν ος = Eth Arm; a common Latin paraphrase, but not found in mss here;
- 3, 14 δι υψωθηνη = A l. 26, a Syr cu S Sah (pap 109) Bo Eth Arab Slav Lucif.;
- 3, 20 αυτου τα εργα = A K Π 1, 72, 74, 59, 90, 209, 470, 476, 482, 484, 569, 672, Sah Bo Chr; this reading was taken by the K^a type of the Antioch; it does not belong to the original Antioch recension;
- 3, 21 εισιν for εστιν = Ψ 2, 28, 67, 72, 254, 472, Syrr Latin, etc.;
- 3, 23 + ο before ιωαννης = B l. 44, Sah;
- 3, 28 - εγω = D 245, a d ff., l aur Syr cu Cypr Firm;
- 3, 31 - εκ της γης εστι και = g l aur Vg (D E) Or Tert Hier;
- 4, 6 (ωρα) + δε = b cor-vat Vg (D) Sah (γ^l) Bo Cyr; cf. e (et) Syr h;
- 4, 7 + και before ερχεται = 64, 258, OL Vg (HΘ) Syr S cu g j Eth Arab; cf. f (autem) Sah (3 mss);
- 4, 23 (αυτον) + εν π̄νι = 124*, a b Vg (R); cf. 131, 229* which seem to add; due to omission;
- 4, 25 αναγγελι for αναγγελει = **ℵ*** D;
- 4, 27 (μεντοι) + γε = Or; cf. above, John 20, 5;
- 4, 27 λαλει for ελαλει = 486, 579, Syr g Bo;
- 4, 29 - μοι = ff., Bo (O);
- 4, 30 (εξηλθον) + ουν = **ℵ** N Λ fam 1, fam 13, 28, 71, 330, 474, 478, 481, 483-5, 565, 569, l. 184, al e f ff., l q aur Vg (cl M) Sah Cyr;
- 4, 31 και for δε = Syr g Arm Eth Aug;
- 4, 35 τετραμηνον (against τετραμηνος) = H 28, 254, 482, e q Chr;
- 4, 38 - ο = D* L d e;
- 4, 42 - οτι (1) = B 80, l. 53, b f r Syr cu g Eth Or Ir;
- 4, 42 - αληθως = K* Π 42, 71, ff., r mol Vg (D K*) Pers Or Vict Heracl.;
- 4, 45 + τοις before (ιεροσολυμοις) = Or; cf. Sah;
- 4, 45 - αυτοι = Cyr Chr;
- 4, 51 υπηντησαν αυτω οι δουλοι αυτου = e Syr cu;
- 4, 52 - αυτω = a b dimma Sah Chr (1 ms);
- 4, 54 (τουτο) + δε = B C* G fam 13, 71, 485, l. 253, Bo (7 mss) Or;
- 4, 54 εποιησεν σημιον = **ℵ** Chr (a b Eth);
- 5, 2 τη επιλεγομενη = d b (c δ);
- 5, 9 - ευθεως = **ℵ*** D d l aur Arm; 28, 245, 254, etc., omit more;

- 5, 10 *αρι* for *αραι* = OL Vg (*tollere*) Sah Bo;
 5, 11 *ο δε απεκρινατο* for *απεκριθη* = **Σ*** Syr g j h Sah (91) Bo
 (2 mss) Georg Slav; cf. **Σ** C* G, etc.;
 5, 11 *υγιη* for *υγιη* = **Σ*** 579.
 5, 11-12 - *κραβαττον* . . . *αρον τον* = Γ Λ* 54*, 57, 64, 68, 357,
 b Syr S;

The number of agreements of W with each of the versions and various mss in question is as follows: OL, 35; Bo, 17; Sah, 15 (total Coptic agreements, 25); Syr cu S, 14; Eth, 13; later Syriac, 13; ms **Σ**, 9; Arm, 6; fam 1 and fam 13, 5 each; 579, 33 and X, 4 each; D, 28, L, 565, and lect. 184 and 253, 3 each. From this it is clear that the type of text is related to the base found for the later portion of John. The Old Latin agreements are rather more numerous and striking, reminding one of the text of Mark 1-5, 30. Coptic, and even **Σ**, maintain the expected relationship, though the majority of agreements was removed by the rigidity with which possible Hesychian readings were excluded in making the above list. The small number of agreements with D is due in large part to the lacuna in D. Conclusions should not be based on so brief a portion of text. The two cases where the Diatessaron is found in the support are of less account since Semitic construction is involved.

The following table of all the agreements between W and the six chief uncials will correct any errors in impression obtained from the above:

Chap.	Σ	A	B	C	D	L
1	31	34	38	42	lac	41
2	8	12	16	lac	lac	13
3	18	18	30	lac	lac	25
4	35	44	49	55	39	51
5	12	6	10	12	10	8

The list of readings for which W seems the only authority follows:

- 1, 4 - *ην* (1); note variation in tense in best mss; cf. 1, 6 for style of John;
 1, 6 *απο* for *παρα*; cf. John 10, 18, where scribe corrects same error;

- 1, 21 *συ ει ηλιας*; cf. B e foss which differ only slightly;
 1, 29 — *προς αυτον*;
 1, 33 *επ αυτω* for *επ αυτον*; cf. OL e (*in eo*);
 1, 37 *κηκουσαν* for *και ηκουσαν*;
 1, 46 *τον τω* for *τον υιον του*; not a late Greek construction;
 perhaps from Latin;
 1, 51 *τουτων μιζω*;
 2, 1 *εγινετο* for *εγενετο*; it appears to be an imperfect for aorist;
 perhaps an itacism;
 2, 12 — *εις καφαρναουμ*; perhaps due to the change of order noted below;
 2, 12 *οι μαθητε αυτου* before *και η μ̃ηρ̃*; other mss show change of order or omission;
 2, 12 — *αυτου* after *μητηρ*;
 2, 14 *κολλυβιστας* for *κερματιστας*; cf. verse 15; Latin uses the same word both times;
 2, 20 *γυρις* for *εγερεις*; cf. l. 47 (*εγυρις*), therefore present for future;
 2, 22 *ηνεστη* for *ηγερθη*; *ανεστη* in Chr 134 E; 135 B; Nemesus, nat. hom. 576 B; cf. Matthew 17, 9; Luke 9, 8; on augment see p. 23;
 2, 22 *αυτω* for *οι μαθηται αυτου*;
 3, 13 *ανεβη* for *αναβεβηκεν*; cf. perfect tense in the versions;
 3, 22 *κακι* for *και εκει*;
 4, 11 *και ουτε αντλημα εχis* after *βαθυ*;
 4, 11 *και* for *ουν*;
 4, 11 *εστιν* for *εχεις*; see above on grammatical peculiarities;
 4, 12 (*φρεαρ*) + *το ζων*; from verse 11;
 4, 14 (*δ αν*) + *δε*; the combination arose from correction in parent; scribe copied both;
 4, 17 — *ο* before *τς*;
 4, 47 *ηκεν* for *ηκει*;
 4, 48 — *ο* before *τς*;
 5, 5 *μ̃ και η̃* for *τριακονταοκτω*; seems to imply misuse of letters as numerals;
 5, 7 *εν οσω* for *εν ω*; cf. Sah (20CON).

The peculiarities are in the main similar to those found in the rest of the ms, which have been assigned to the influence of the

version tradition. The individual cases here point to Latin and Coptic, particularly Sahidic, influence.

6. SUMMARY

By far the most decided evidence gathered in this long study has to do with the parent or parents of W. It was made up out of six separate parts: (1) Matthew, (2) John 5, 12 to end, (3) Luke 1-8, 12, (4) Luke 8, 13 to end, (5) Mark 1-5, 30, (6) Mark 5, 31 to end. We do not know whether it originally contained John 1-5, 11, or not, but it may be assumed. At some earlier date portion 2 seems to have been combined from two separate mss. The dividing point is near the end of chapter 13. Portions 1 and 4 had been previously corrected to agree with the Antioch recension; portions 2 and 3, with the Hesychian; portion 5 was from a Greek-Latin bilingual; portion 6, from a trilingual with decided Latin-Syriac and less Coptic tendencies. The basic text (*i.e.* before correction) of portions 1, 3, and 4 must have been closely allied to this type of text. The first half of portion 2 had the same base, but the second half shows more Coptic affiliation. It may be noted that Mark 1-5, 30 is slightly more than a quire, and Luke 1-8, 12 about five ms pages more than two quires. The mss, or parts of mss, which made up the parent of W presumably had somewhat larger quires.

The first quire of John, though really an independent ms, has a text closely related to the text of the latter part of John, before correction to the Hesychian standard. In some respects this is like the text found in Mark 1-5, 30, but there is less Latin and more Coptic influence.

V. DATE

THE discussion of the date of W has been postponed to this point in the study, partly because of its difficulty and uncertainty, and partly because I wished the ms to exhibit its great worth, unaided by the prepossession which attaches to hoary age. In the preliminary notice about the mss in the Freer Collection (*Amer. Jour. of Arch.* vol. 12 (1908), p. 52) I assigned the ms tentatively to the fifth or sixth century; in the same journal, vol. 13, p. 132, I dated it more exactly in the fifth century, and Dr. Kenyon, in the *English Paleographical Society Publications* (Plate 201 of the new series) gives the same date. Professor Grenfell, both by letter and in conversation at Oxford, dated the ms as "probably fourth century." But in a ms of such importance it is well to give all the evidence bearing on the date, rather than to rely on the general acceptance of any date.

Even in antiquity this ms was exhibited as an object of interest or peculiar sanctity, presumably because of its great age. On the first page of each gospel there are several large blots, twenty on Matthew 1, sixteen on John 1, five on Luke 1, and four on Mark 1. The blots on the first page of John are much the largest; there are no similar blots elsewhere in the ms except three small ones on page 326. Though these blots were dried and hardened, so that no semblance of the original material remained, they were still thick enough so that small bits could be cleaved off. These were analyzed by Professor Gomberg of the University of Michigan. He found slight traces of iron, but only to the extent that was expected from the ink, which cleaved off with the bits of blot material. The ms was written with an iron ink, but the blots were not ink. The rest of the material was readily combustible, leaving only a scanty ash. The blots were therefore of vegetable or animal matter and we may with safety assume that they came from the dripping of candles or lamps, probably the former, if one may judge from the thickness of the blots. As a flock of wool was found between two leaves, evidently used as a book mark, sheep were probably kept in the neighborhood of the monastery which

[illegible]

possessed the ms. The inference that the candles used were of tallow is an easy one. The blots did not come from any natural use in reading, as they would then have been found in other parts of the ms. It seems that this Bible must have been kept in some dark part of the monastery and, when shown to visitors, usually only the first pages of Matthew and John were looked at, but the more curious or distinguished visitors may have been shown the first page of each gospel. No similar blots appear in the other Biblical mss found with this one, so they were evidently not considered equal objects of interest. That they were all younger is not thereby proved, but is at least suggested.

On page 35 of the Deuteronomy-Joshua ms there is a cursive note in black ink, which from the style of writing has been dated at the end of the sixth century. The same shade of black ink was used by the third hand in W, and also by the last corrector of the subscription to Mark. As a crude Coptic μ is found in one of these corrections and none of them show much familiarity with Greek or Greek Bible mss, it is probable that all four of the mss were in a Coptic monastery during the sixth century.

An earlier terminus *ante quem* for the ms is given by the subscription to Mark (Facsimile, p. 372; Amer. Jour. Arch. vol. 13, Plate iii). As has been stated above (p. 2), the two lines of this were written by two fifth century semi-cursive hands and indicate two successive owners of the ms. The second of these was the head of a monastery. We may thus with safety date the whole ms as not later than the early part of the fifth century. But does this apply also to the first quire of John? Dr. Kenyon (op. cit.) thinks not and dates it tentatively in the seventh or eighth century, on the basis of the writing, which he classes as a Slavonic sloping uncial. It seems impossible to separate so far the two parts of the ms, and fortunately we do not have to rely entirely on the comparison of styles of writing. It is certain that this strange quire was written to fill a gap, to supply a lost quire. On the last page of it the text is stretched and ends of lines left vacant after each sentence, so as to come out just even; cf. Plate II. The three preceding pages were just as plainly crowded, an extra line even being added on each page. It must be admitted that the writer was both inexperienced and had before him a copy quite different in size of page. Yet with all his care to make his quire come out even he omitted nearly a verse at the end. This not only empha-

sizes the difference in form of the mss from which and for which he was copying, but proves conclusively that one was not the parent of the other. In other words, he was not copying an injured or wornout quire, but was restoring a lost one; he was not copying a definite quire, but was striving to arrange in a quire a certain amount of text. His task was to copy as far as the words *κραβαττον σου και περιπατει* of 5, 12, but he stopped with the same words in verse 11. This might have been an omission in the parent text and be explained as due to like endings, but the fact that the omission falls exactly at the end of the quire seems sufficient proof that it was first made in copying this inserted quire. Exactly the same omission is noted by Tischendorf with the words "*Ceterum Γ Δ* al⁶ b om versum 12, quippe transilientes a και περιπατει ad και περιπατει.*" This explanation is, of course, possible, but exactly the same words are omitted by the jump from *κραβαττον* to *κραβαττον*, which we know took place in W. I can not avoid the conclusion that the error had a common origin, and therefore all others having it are indebted to W, or rather to the first quire of John in W. The omitting mss are Γ Δ* 54*, 57, 64, 68, 357, Old Latin b, and Syr S. Of these we have seen above (p. 128), that Γ and Δ were related to W in the first quire of John at least, while the fifth century mss b Syr S show a closer relationship to all the uncorrected parts of the W text. Yet if the mistake was original in W, the date of this quire must be before the fifth century, while the whole ms would have to be still earlier, if a lost quire of it was replaced by the quire under discussion. A date for the whole ms earlier than the second half of the fourth century seems impossible. Furthermore the fact that Γ and Δ show a closer affiliation to W in the first quire of John than in the rest of the ms implies that the parts were not yet united when the ancestor of Γ and Δ did the borrowing.

Another proof may be drawn from the condition of the writing. The superscription *εωαγγελιον κατα ιωαννην* and the quire number θ are less worn than the rest of the writing on the first page and without losing much in brightness have nevertheless printed across on to the opposite page very decidedly. This feels less rough and is more easily legible than the offprints due to age, which are so common in the ms. It seems to be a case of blotting and not an offprint. If so, the quire was bound in the ms when the title and quire number were added. This would be final on the greater



ΚΕΚΛΙΕΛΑΒΕΤΑΙ ΕΥΤΟΙΣ ΤΗΝΑΙΚΑΤΟΡΙΗ
 ΧΙΟΙΤΗΓΗΓΗΕΤΟΙΗΕΛΕΚΝΕΓΕΝΝΗΕΛ
 ΕΒΕΧΥΤΑΙΤΕΒΙΘΙΑΥΤΟΥΕΓΙΓΑΝΤΑΙΧΑ
 ΥΜΕΝΕΗΓΕΛΓΙΟΚΑΙΠΝΕΥΜΑΖΩΝΤΑ
 ΔΙΟΝΙΑΕΝΤΩΛΙΜΑΥΤΩΝΓΥΝΑΙΚΩΝ
 ΟΑΗΑΝΘΗΤΑΙΚΑΙΕΝΑΙΜΑΧΗΤΑΡΙΚΟΙΕΓΕ
 ΝΗΕΛΕΚΑΙΕΝΑΙΜΑΤΙΑΝΟΓΩΓΙΩΝΕΠΕ
 ΘΥΜΗΕΛΕΒΕΚΑΤΟΚΑΙΑΥΤΟΙΠΟΙΟΥΝΤ
 ΕΛΕΚΑΙΧΑΙΔΙΑΟΥΤΙΝΕΡΑΠΟΘΑΙΝΟΥ
 ΕΙΝΙΚΑΙΑΠΟΛΛΑΝΤΕΔΙΑΥΤΟΥΘΕΛΟΝ
 ΑΥΤΟΙΣΘΗΛΙΑΕΤΝΑΙΠΕΡΜΑΓΙΖΟΥΤΙΝ
 ΕΙΕΛΑΥΤΑΙΕΚΑΙΤΕΚΝΟΥΟΥΤΙΝΕΝΔΗΘΙΕ
 ΤΑΚΝΑΟΥΤΩΕΤΝΑΜΗΕΚΛΕΙΠΕΙΑΥΤΟΙ
 ΠΑΝΕΡΓΟΝΕΠΟΥΗΓΗΕΥΑΙΕΙΕΛΕΥΤΗΡ
 ΧΕΤΕΠΝΕΥΜΑΖΩΝΤΑΙΩΝΙΚΑΙΟΥΚΑ
 ΠΟΘΗΕΚΟΝΤΑΕΙΣΠΑΣΑΤΑΕΓΕΝΕΛ
 ΤΟΥΑΙΩΝΟΕΚΑΙΔΙΑΥΤΟΥΤΟΥΚΕΤΟΙΗΕΛ
 ΕΝΥΜΕΙΝΘΗΛΙΑΕΤΑΙΝΕΥΜΑΥΤΟΥΑΥΤΟΥ
 ΕΝΤΩΟΥΤΑΝΩΗΙΑΥΤΟΙΣΗΕΙΕΛΑΥΤΩΝΚΑ
 ΜΥΝΟΙΓΙΓΑΝΤΕΣΟΙΓΕΝΝΗΘΕΝΤΕΣΑΠΟ
 ΤΩΝΠΝΕΥΜΑΤΩΝΙΚΑΙΕΑΡΙΚΟΙΠΝΕΥΜΑ
 ΙΕΧΥΤΑΕΠΟΥΗΓΗΕΚΑΙΕΝΤΗΓΗΗΚΑ
 ΤΟΙΚΗΕΙΕΛΑΥΤΟΝΕΕΤΑΠΝΕΥΜΑΤΩΝ
 ΡΑΕΛΕΛΑΝΑΠΟΤΟΥΟΩΜΑΥΤΟΥΑΥΤΩ
 ΔΙΕΤΑΓΙΟΤΕΩΝΑΝΟΤΕΡΩΝΕΡΕΝΟΝΤΩ

age of the first quire of John, if we were certain that these additions were written by the *διορθωτής* (cf. above, p. 39), but we do not need that assumption. The quire number *θ* is written exceptionally low for this ms and a careful examination with a good lens revealed the reason. In the place above the quire number the parchment, though badly decayed, shows plain signs of an erasure. I have not been able to read an erased quire number on this spot, even with the aid of hydro-sulphide of ammonium, and the decayed state of the parchment prevents further attempts. However, on an excellent negative of this page, secured four years ago, both Professor Bonner and I have read independently a small angular alpha under the erasure. This accords exactly with all the other points noted. The quire was once the first quire of a ms and so suffered more severely from wear. The ms probably did not include Matthew and may have contained only John. After the original first quire had been lost or worn out, the present quire was written to complete it. The ms seems not to have been well bound, for the last page of the quire has suffered from wear almost as much as the first page; cf. Plate II. Yet the quire as a whole was in such good condition, when W was copied, that it was taken over into the new ms.¹ Presumably it is not much older than the rest of the ms.

Examples of the early, sloping uncial of W are not very frequent on parchment. The closest parallel known to me is the Enoch fragment found at Akhmin in 1886. The first two quires of this (Plates xi-xxv in *Mem. de la Miss. Arch. fran. au Caire*, vol. ix, fasc. 3, Paris, 1893) are in a small rough uncial hand, having a decided slope to the right and, though written carelessly with a broad pointed pen, bearing considerable resemblance in forms of letters to the first hand of W.² Plate III gives a facsimile of page 22. We may note further that the plural abbreviations *πνατά*, etc., are used, as once in W, and also there is agreement in two noteworthy misspellings, *εκχθρους* (cf. above, p. 21) and *οκ* (*οοκ*) for *ουκ* (cf. p. 38).

The third and last quire of the Enoch fragment (Plates xxvi-xxxiii) bears a much closer resemblance to the hands of W. Plate IV shows page 52. The ease, grace, and slope of the hand

¹ This is not an impossibility in ancient mss. Sometimes mss were repaired when the newly added portion equaled the old in amount, as codex Aesinus of the *Agricola* of Tacitus, tenth and fifteenth centuries.

² Cf. Plate I.

remind one strongly of the first hand of W, but the shapes of many of the letters, notably γ ϵ κ μ σ and ω , are far closer to hand *a* (first quire of John). I see no reason for not considering the two hands of the Enoch fragment contemporary. It has been dated in the sixth century, but, though both hands are somewhat more developed types than the hands of W, I should not place the date later than the end of the fifth.

Another interesting parallel is the Sappho fragment (Berlin, P. 9722; facs. in Sitzungsber. d. kgl. Preus. Akad. d. Wissen. 1902, p. 195 ff.). Though much blurred and disfigured, the writing both in slope and forms of letters is a close parallel to hand 1 of W. The ornamental dots on such letters as κ γ τ ν are, however, much more pronounced and frequent, thus approximating hand *a* of W. The editor, Professor Schubart, dated this fragment in the sixth or seventh century in spite of the fact that it was a part of a parchment roll, and found in a mass of papyrus fragments. The entire absence of accents and punctuation and the fact that the iota adscript is regularly written speak for a relatively early date. Because of the roll form I should date the fragment in the transition period from papyrus to parchment (third or fourth century).

Another sloping uncial hand on parchment has been published by Professor Hunt (Cat. of Gr. Pap. in John Rylands Libr. Manchester, vol. 1, no. 53). This is the remnant of a vellum book which once contained the whole Odyssey. Because of its close similarity to papyrus hands it has been dated in the third or possibly fourth century. It bears no close resemblance to any of the hands above discussed, though it approximates the first hand of the Enoch fragment in its roughness and inelegance. I believe we can assert with confidence that all of these sloping uncial hands have no connection with the later Slavonic uncial, but are parallels to or imitations of the sloping papyrus hand of the second to fifth centuries.

Dr. Kenyon (op. cit.) has called attention to Pap. 46 of the British Museum as a very close parallel to the first hand of W. This is a magical papyrus of the fourth century. See Plate V b. Another interesting parallel is no. 108 in Papiri Greco-Egizi, vol. 2, Milan, 1908, a fragment of the Iliad (Plate V a). The appearance of a letter from Sarapammon to Eroninus on the verso gives a perfect date *ante quem*. All the dated examples of the rather extensive correspondence of these men fall in the years 255-266.

The letters were found at Harît in the Fayûm. The ms of the Iliad, which was torn up to use for correspondence, must have been materially older. The writing is the characteristic sloping uncial, which we have been discussing, and is even more noteworthy since it has heavy ornamental dots on the letters γ χ ν and rarely τ as in hand *a* of W. Also the ξ and ω have similar, decidedly early forms. Heavy ornamental dots are no more a mark of late date than the sloping hand. Both are early, if not frequently combined. Cf. Ox. Pap. nos. 844, 406, and 447. For early sloping uncials compare O. P. 23, 26, 403, 655, 223, 232; Rylands Libr. Gr. Pap. 57; Berlin. Klassikertexte, vol. 5, Plate ii; vol. 3, Plate i. Uncials with ornamental dots are fairly common and early; cf. O. P. 25, 20, 661; Rylands, Gr. Pap. 20, 16, 44, 51, 55; Berlin. Klassikertexte, vol. 5, no. 46 D, Taf. i.

In determining the date of W most of the evidence thus seems to point to the fourth century, though the beginning of the fifth must still be admitted as a possibility. The first quire of John is slightly older than the rest of the ms. The two parts can not be separated far in date, for most of the peculiarities of hand *a* appear infrequently in the rest of the ms. Enlarged letters, punctuation, and ornamental dots are more frequent in hand *a*, but occur throughout the ms. On the other hand, the slope of hand *a* is less pronounced and the presence of old forms of μ ξ and ω is more regular than in the rest of the ms. The peculiarities of text, absence of titles by first hand, and the presence in one case of the shorter subscription, *κατα ιωαννην*, point to an early date. The patchwork character of the parent ms plainly indicates origin in a time when Biblical mss came near extinction in certain regions at least. As the last great persecution, in which we are expressly told that the sacred books were ordered destroyed, was begun by Diocletian in 303, we are probably justified in dating the parent of W soon after that date. Just how complete a ms of the gospels was gathered for that parent and how much the scribe of W had to add from other mss we can not determine. Certainly some one had to send to North Africa for the beginning of Mark, and the Hesychian recension, which should have been the favorite one in Egypt at this time, seems to have been in large part inaccessible. Matthew and the later part of Luke, which are of the Antioch recension, were quite probably added by the scribe of W to fill the gaps in the more ancient ms, which he was copying.

VI. THE TEXT OF W AND THE EARLY CHURCH FATHERS

INDIVIDUAL agreements are often more instructive than mere numbers when many authorities support. For this reason the following brief lists of readings are repeated, in which W finds almost its only support in the early church fathers.

1. W AND CLEMENT OF ALEXANDRIA

Matthew 5, 21 *φονευσης* for *φονευσεις* (Strom. 7, 60, 4); 6, 20 — *ουδε κλεπτουσιν*¹; 25, 35 (*φαγειν*) + *και* (also in Ps. Nil.); Mark 10, 27 — *παρα* (3); Luke 18, 29 the inverted order *υμιν λεγω* (Clement combined with Mark 10, 29); John 2, 20 *ο ναος ουτος οικοδομηθη* (inverted order).

Of these the last is by far the most noteworthy, for the Arabic Diatessaron also agrees. As this is not the normal Arabic order the agreement can not be accidental. Furthermore the citation in Clement is literal and three verses long (cf. Stahlin's edit. vol. 3, p. 219). It seems almost equally inconceivable that any one of these three authorities should have copied from one of the others. Furthermore the change in order was not called for by Syriac, but rather suggests Latin influence. The Diatessaron can not have originated the change but all drew eventually from the same source. As the transposition is entirely possible in Greek, though not called for by a rigid rule of order, I do not venture to refer the change to a bilingual ms.

2. W AND ORIGEN

Matthew 10, 21 *τεκνα* for *τεκνον*; 16, 13 *λεγουσιν με* (inverted order); 19, 24 *εισελθειν δια τρυπηματος ραφιδος* (order change, Chr agrees); 21, 9 — *οι* (3); 22, 6 — *αυτου* (Ir and Eus also omit); 24, 14 — *πασιν* (Chr agrees); 24, 20 *υμων η φυγη* (a Coptic order also found in Eus); 26, 23 *εκεινος* for *ουτος*; 27, 11 — *ο ηγεμων*;

¹ *Quis dives salvetur*, 13; Strom. 3, 12, 86; 3, 6, 56 support; Strom. 4, 6, 33, supported by Protr. 10, 93; 105; Paed. 3, 6, 34. does not omit.

Mark 4, 12 - ακουωσιν; 8, 38 - ταυτη; 11, 10 ειρηνη for ωσαννα; 12, 25 +οι; 12, 26 -ο (2 3 4); 14, 30 αρνηση for απαρνηση;

Luke 4, 40 ηγον for ηγαγον; 7, 33 +ο before ιωαννης; 19, 37 απανταν for απαν; 22, 15 -με;

John 5, 26 τω υιω ζωην εδωκεν (change of order); 12, 35 λαβη for καταληβη; 17, 3 -σε and απεστειλεν for απεστειλας (also in Epiph); 18, 36 ην before εκ;

John 1, 23 (κν) + ευθιας ποιειτε τας τριβους αυτου (also in Ambr); 2, 17 +οτι (also Epiph); 3, 2 τα σημια ταυτα (order change); 4, 27 (μεντοι) +γε; 4, 45 +τοις before ιεροσολυμοις.

The length and striking character of this list is impressive enough without further comment, but a word should perhaps be added on Luke 19, 37. The variant *απανταν* involves not only a mistake in gender but a transfer in declension of a well-known word. Such an error would probably not arise twice independently and certainly not in the same passage. Neither could it long survive in any text tradition, for almost any scribe or reader would know enough Greek to correct it. Koetschau, *Texte u. Unter.* vol. 28, pt. 2, p. 26, assures us that this is the reading of the best ms of Origen, John Comm. 10, 21, 127, though the error has been silently corrected by the editors. The passage of Origen is a literal citation covering twelve verses, and the variations from W are practically all due to the Antioch corrections inserted in the W text. The parent before correction must have been very closely related to the ms used by Origen or his secretary.

3. W AND OTHER EARLY FATHERS

Matthew 7, 25 προσεκρουσαν for προσεπεσον = Philo; 8, 27 +ο ανθρωπος = Hil Chr Thdrt; 8, 29 εκραζον for εκραξαν = Bas Macar Epiph; 10, 14 των λογων (man 1) = Chr; 10, 17 - αυτων = Hil; 12, 21 επι for εν = Eus Chr; 12, 48 - εισω = Aug Ambr; 15, 19 πορνιαι μοιχαι φονοι (order change) = Cyr; 15, 32 - αυτου = Hil Chr; 18, 4 γαρ for ουν = Aphraates; 19, 8 - υμιν (man 1) = Chr; 19, 30 + εσονται = Pistis Sophia; 24, 31 + τοτε = Chr; 27, 6 εστω for εξεστι = Eus;

Mark 1, 11 του ουρανου for των ουρανων = Epiph; 1, 15 των ουρανων for του θεου = Justin; 2, 26 εισελθων for εισηλθεν . . . και = Hier; 3, 33 - μου = Ambr; 12, 35 -ο before χς = Barnabas;

Luke 1, 35 *διότι* for *διο*=Ir; 8, 17 - *γάρ*=Aug Hier; 8, 32 - *εκεί*=Basil-Seleuc; 9, 31 + *τη* before *δοξη*=Epiph; 9, 59 - *πρωτον*=Thdrt; 13, 24 - *λεγω υμιν*=Faust-Man; 16, 31 *απελθη* for *αναστη*=Dial. c. Marc.; 18, 42 - *αυτω*=Adamant;

John 5, 18 *αποκτειναι οι ιουδαιοι* (order change)=Ambr Epiph; 5, 19 *ο* for *α*=Epiph; 6, 2 *θεωρουντες* for *στι εωρων*=Chr Nonn; 6, 44 + *προς με*=Hil Hier Vig-Tap; 6, 58 *ζηση* for *ζησεται*=Chr; 6, 62 *ειδηται* for *θεωρητε*=Chr Epiph Eus Thdrt; 7, 17 *ποιη* for *θελη*··*ποιειν*=Chr Cyr; 8, 28 - *ο πατηρ*=Tert Eus; 8, 42 + *ουκ*=Chr Athan; 9, 22 *συνεθεντο* for *συνεθεθιντο*=Cyr Thphil; 10, 31 - *οι ιουδαιοι*=Athan; 11, 26 - *εις εμε*=Nonn; 11, 43 *εκραξεν* for *εκρανγασε*=Chr; 12, 42 *πολλοι των αρχοντων* for *εκ τ·αρ·πολ*=Chr; 12, 47 + *μη*=Chr Aug; 14, 20 - *εν*=Hil Vict; 20, 29 *ειδοτες* for *ιδοντες*=Chr;

John 1, 1 + *ο* before *θς*=Nyss; 1, 18 + *ημιν*=Adamant; 2, 12 - *εκεί*=Chron-Alex; 4, 45 - *αυτοι*=Cyr Chr; 4, 54 *εποιησεν σημειον* (order change)=Chr.

In the above list there are 17 agreements with Chrysostom, who thus ranks next to Origen in nearness to the text of W; yet it must be noted that none of these agreements come in Mark or Luke. The agreements with Hilarius, Epiphanius, Cyril, and Eusebius are also noteworthy. In general we must conclude that the citations in the early Church Fathers are more apt to represent Biblical texts current in their time, than has been sometimes assumed.

VII. COLLATION

THE collation is based on the Oxford 1880 edition of the *Textus Receptus*, which is designated as *iuxta exemplar Millianum*. The edition of Mill is a reprint of Stephen 1550. The following table shows the variations of these editions (variations in accent and breathings are not included):

	<i>Oxford 1880</i>	<i>Mill</i>	<i>Stephen 1550</i>
Matthew	8, 4 αλλ'	αλλα	αλλ'
	9, 3 —	στι	στι
	15, 32 τοεις	τρεις	τρεις
	20, 15 η ο οφθ.	η ο ςφθ.	ει ο οφθ.
	20, 22 δε ο	δε ο	ο δε
	21, 15 ιδοντες	ιδοντος	ιδοντες
	23, 13-14	has same order of verses	verse 14 be- fore 13
Mark	24, 15 εστως	εστως	εστος
	6, 53 Γενησαρετ	Γενησαρετ	Γενησαρετ
	10, 32 ηρξατο	ηρξατα	ηρξατο
	11, 22 ο Ιησους	ο Ιησους	Ιησους
	15, 7 γενομενος	λεγομενος	λεγομενος
Luke	15, 29 ουαι	ουαι	ουα
	7, 12 χηρα	χηρα	ην χηρα
	7, 12 ικανος ην	ικανος ην	ικανος
	10, 6 ο υιος	ο υιος	υιος
	13, 15 απεκριθη	απεκριθη	απεκριθη
	17, 1 μη	μη	του μη
	21, 38 ωρθριζε	ωθριζε	ωρθριζε
	22, 45 μαθητας αυτου	μαθητας	μαθητας
	22, 47 εγγισε	ηγγισε	ηγγισε
	24, 10 Ιακωβου	η Ιακωβου	Ιακωβου
John	3, 23 Σαλειμ	Σαλειμ	Σαλειμ
	8, 4 κατεληφθη	κατεληφθη	κατειληφθη
	8, 39 ειπεν	ειπον	ειπον
	13, 31 —	ουν	—
	18, 16 ον	ος	ος
	19, 7 του θεου	του θεου	θεου

For ease in using the collation each variant is printed in a line by itself; these are distinguished as follows: + for "add"; - for "omit"; < for "transpose to read"; † to call attention to an important variation in spelling; all other variants worthy of any consideration are preceded by the sign *. It has been deemed wise to include minor variations in spelling, mostly itacistic, but there is no distinguishing mark placed before them; they can be easily disregarded by any one not interested. I have omitted the cases of addition of *ν ἐφέλκυστικόν*, as it is regularly added; see p. 25 for the rule and exceptions.

The paragraph sign (§) indicates a paragraph division of the ms. In case a paragraph does not coincide with the beginning of a verse, the first words are given.

Words or letters illegible or missing are inclosed in square brackets. Letters only partially legible are distinguished by a dot placed below.

Abbreviations, punctuations, and apostrophes are given in so far as they occur in the variants, but none besides. Colon and Greek colon are used in the ms; commas are used to represent the punctuation by vacant space. Line ends within the variants are indicated by a light upright line. Variants are printed as they occur in the ms without accents, breathings, or capitals. Word division has been introduced. The extent of longer omissions is sometimes shown by giving the first and last words only.

The different hands are designated by figures or letters on the line following the word *man*. Repeated occurrences of a word in the same paragraph are marked by a numeral placed above and to the right. All erasures and corrections, even by the first hand, are given.

The Latin abbreviations are those commonly used or are easily intelligible.

I. SECUNDUM MATTHAEUM

Inscr ϣ [εν]αγγελιον κατα μαθθαιον man 2

CAPUT I

- | | |
|---|--|
| <p>1. † δα[νε]ιδ
 2. εγεννησεν [τον]
 ιακ ωβ¹
 ιουδα[ν]
 3. † εζρωμ bis
 5. εισσαι,
 6. † δανειδ' bis
 ¶ ante δανειδ²
 8. οζειαν,
 9. οζειας
 εγεννη σεν¹ (γ sup man 2)
 10. † μανασης
 11. [ι]εχο[νι]αν
 [ε]πι
 12. ¶ 13. ελιακιμ' bis
 14. † σαδδωκ' bis
 † αχειν bis
 17. † δανειδ' bis
 ιδ pro δεκατεσσαρες bis
 κα[ι]²
 18. - χριστου
 * γενεσεις pro γεννησις
 ¶ ante μνηστευθεισης
 19. παραδειγματισαι
 20. ¶ [ι]δο[ν]
 < εφανη κατ οναρ
 † δανειδ'
 21. καλεσις
 22. - του ante κϣ
 24. ¶</p> | <p>2. [κα]ι
 3. [ακο]υσας
 4. γραμματις
 5. ουτως
 6. * τη pro γη
 ελαχειστη
 7. ¶ 8. ευρηται
 απαγγειλαται
 11. οικειαν
 * ιδον pro ευρον
 † ζμυρναν, pro σμυρναν man
 ι, corr man 2 (σ sup ζ)
 13. < τω ιωσηφ κατ οναρ
 εισθει
 15. - του ante κϣ
 16. ¶ ενεπεχθη
 * γαμων pro μαγων¹
 αποστιλας
 17. * δια pro υπο
 † ιηρεμιου
 - του προφητου man ι, ./.
 sup et in marg του προ-
 φητου man 2
 18. † κλαθμος
 κλεουσα
 19. ¶ 22. ¶ < του πατρος αν-
 του ηρωδου
 23. † ναζαρεθ,
 ναζωρεος</p> |
|---|--|

CAPUT III

CAPUT II

- | | |
|---|--|
| <p>1. ¶ † ιερουσαλημ' pro ιεροσολυμα
 2. ιδομεν</p> | <p>1. ¶ παραγει νεται
 2. μετανοειται.
 ηγγεικε </p> |
|---|--|

3. * δια pro υπο
ποιείται
4. < ην αυτου
με|λει
5. † κα pro και²
6. + παταμω| post ιορδανη
7. ¶ |σαδδουκεων
8. * καρπον| αξιον pro καρπους
αξιους
9. δοξη|ται
εγειρε
10. - και¹
11. < υμας βαπτιζω
12. πτοιον pro πτυον
+ αυτου post αποθηκην
† ασβεστω·| (σ¹ sup man 2 ?)
13. παραγεινεται
14. χριαν
15. ¶ † δικαιωσυνην·|
16. < ευθυς ανεβη
ιδεν pro ειδε
17. * του ουρανου pro των ουρα-
νων
† ηνδοκησα·|

CAPUT IV

1. πiraσθηναι
2. |επινασεν,
3. < ο πειρα|ζων ειπεν αυτω,
4. + ο ante ανθρωπος
6. * ειπεν pro λεγει
8. δικνυ|σιν
9. < σοι παντα
10. λατρευσις,
13. † ναζαρεθ'
† |παραθαλασσαν
|νεφθαλιμ'
15. - γη²
νεφθαλιμ',
16. * τη σκοτια pro σκοτει

- < φως ειδεν
ανετιλεν
17. ¶ κηρυσσιν
ηγγεικεν
18. ¶ - ο ιησους
20. + αυτων,| post δικτυα
21-22. - και προβας εκειθεν·...
ηκολουθησαν αυτω
23. ¶ 24. ποι|κειλαις

CAPUT V

1. καθεισαντος
6. πινωντες|
† δικαιουσυνην| man 1, ω sup
o scr man 2
7. ¶ 9. ¶ 10. δικαιωσυνης
11. ¶ εσται
ονιδισωσιν
* διωξουσιν, pro διωξωσι
12. χαιρεται
αγαλλιασθαι·|
|ουτως
13. εσται
† αλα pro αλας bis
- ετι
καταπατισθαι
14. εσται
15. οικεια·
16. ουτως
17. νομισηται
18. ¶ 19. ουτως
- ος δ' αν ποιηση·... βασι-
λεια των ουρανων
20. ¶ < |υμων η δικαιωσυνη
† πλεον pro πλειον
εισελθη|ται
21. * |φονευσης, pro φονευσεις
22. † ραχα
† δα pro δ' αν²
23. ¶ 24. διαλλα|γηθαι

25. < |μετ αυτου εν τη οδω,
 26. * ου pro αν
 27. — τοις αρχαιοις
 28. * αυτην pro αυτης
 29. ¶ + την ante γεενναν,|
 30. * |κοψον pro εκκοψον
 31. † εαν pro αν
 32. * πας ο απολυνω| pro ος αν
 απολυση
 |πορνιας
 * μοιχευθηναι| pro μοιχα-
 σθαι
 μοι|χατε,
 33. † απο|δωσης
 — δε
 36. † τρι|χαν
 < ποιησαι η μελαναν · (sic)
 38. ¶ 39. * ραπιζει εις pro
 ραπισει επι
 — σου
 40. χει|τωνα
 41. † αυγαρευση
 42. * δος, pro διδου
 δα|νισασθαι
 43. αγαπησις
 † μισησης
 44. † του εχθρους|
 ευλογειται
 ποιειται
 * τοις μι|σουνσιν pro τους
 μισουντας
 — και^ι
 προσευχεσθαι
 45. γενησθαι
 46. ¶ αγαπησηται
 εχεται,
 47. ασπασησθαι
 * φιλους pro αδελφους
 ποιειται,
 * το αυτο pro ουτω

48. |εσεσθαι
 τελιοι
 * ουρανιος pro εν τοις ουρα-
 νοις
 τελιος

CAPUT VI

1. εχεται
 2. υ|ποκριτε
 4. αποδωσι
 5. πλατιων
 6. † |ταμιον pro ταμειον
 κλίσας
 προσευξε
 † αποδωση
 7. * βαπταλογειται pro βαπτο-
 λογησητε
 — οτι man 1, add sup man 2
 8. ομοιω|θηται
 εχεται
 9. προσευχεσθαι|
 10. † ελθατω
 — της
 12. οφιληματα
 † αφιομεν
 οφιλεταις|
 13. δυναμεις
 14. αφηται
 † αυτων, in ras man 1 (υτων
 prim scr)
 15. αφηται
 16. νηστευηται
 γινεσθαι
 17. |αλιψε
 νιψε
 18. + αυτος post κρυπτω²
 αποδωσι
 — εν τω φανερω
 19. ¶ θησαυριζεται
 20. θησαυριζεται

- † ουτε[†] | (τε in ras man 1;
ουδε prim scr)
— ουδε κλεπτουσιν
22. < η ο οφθαλμος σου απλους |
φωτινον
23. < η ο οφθαλμος σου πονη-
ρος· |
σκοτινον
< εστιν σκοτος |
24. μεισησει
δυνασθαι
† μαμωνα,
25. μεριμνεται |
φαγηται
* η pro και[†]
πιηται |
ενδυ|σησθαι,
26. πετινα
σπιρουσιν
† ουχει | pro ουχ
διαφερεται
27. ¶ ηλικειαν
28. |μεριμνεται· καταμαθεται
29. — οτι
30. + εν αγρω post σημερον |
κλειβα|νον
31. μεριμνησηται |
32. χρηζεται |
33. |ζητειται
† δικαιωσυνην
34. ¶ μεριμνησηται
— τα ante εαυτης· |
κακεια
3. ¶ 6. |βαληται
* κα|ταπατησουσιν pro κα-
ταπατησωσιν
7. αιτιτε
ευρησεται,
κρου|εται
ανυγησεται
8. * αιτων pro ζητων man 1
(αι del et ζη superscr
man 2)
9. † ε|πιδωση
10. † αιτη|σει
12. † εαν pro αν
θεληται
ουτως
ποι|ιται
13. † |εισελθατε
|πλατια
14. * τι pro οτι
ολει|γοι
15. |προσεχεται
16. επιγνωσεσθαι
¶ ante μητι
17. |ουτως
— αγαθον man 1 (·/. sup et
in marg ·/. αγαθον scr
man 2)
20. επιγνωσεσθ(αι) |
21. ¶ + αυτος εισελευσεται | εις
την βασιλειαν των ου-
ρανων, | post ουρανοις,
22. † επροφη|τευσαμεν,
23. αποχωριται |
24. ¶ < αυτου την οικιαν
25. * προσεκρουσαν pro προσε-
πεσον
οικεια
26. < αυτου την οικειαν

CAPUT VII

1. κρινεται
κριθetai,
2. κρινεται
κριθησεσθαι,
μετριται

27. οικεια
 28. ¶ *ετελεσεν pro συνετελεσεν
 29. + αυτων κ(αι) οι φαρισαιοι·
 post γραμματαις

CAPUT VIII

1. ¶ *|καταβαντος δε αυτου pro
 καταβαντι δε αυτω
 3. εκτινας
 4. ¶ † αλ|λα
 διξον
 † |μωυσης
 5. ¶ * αυτω pro τω ιησου
 † εκατονταρχης
 6. οικεια
 |δινως
 7. ¶ 8. ιμει pro ειμι
 * λογω pro λογον
 9. ειμει
 10. ¶ * παρ ου|δενι pro ουδε
 < τοσαυτην πιστιν εν τω
 ισραηλ·
 11. ¶ ανακλειθη|σονται
 13. ¶ † εκατονταρχη
 — και²
 * ήμερα pro ωρα
 14. ¶ οικειαν
 15. διηκονι
 * αυτω·| pro αυτοις
 16. ¶ |οψειας
 † γονομενης pro γενομενης
 πν̄τα (prim scr πν(α) et
 corr man 1)
 17. + οτι post λεγοντος·
 ασθενιας
 18. ¶ * οχλον πολυν pro πολλους
 οχλους
 19. † |αν pro εαν
 20. ¶ φωλαι|ους
 πετινα

- κλεινη·|
 22. ¶ 23. ενβαντι
 24. σισμος
 26. ¶ εσται
 27. ¶ + ο αν̄ς post ουτος
 < αυτω υπακουουσ̄·|
 28. ¶ — εις την χωραν
 μνημων
 29. * εκραζον pro εκραξαν
 + απολεσαι| ημας και post
 ωδε
 — ημας
 30. * βοσκομενων, pro βοσκο-
 μενη
 32. υπαγεται,|
 — των χοιρων²
 33. † απηγγειλ̄ο|
 34. * ωα pro οπως

CAPUT IX

1. ¶ ενβας
 * ιουδαιαν pro ιδιαν
 2. κλεινης
 — σοι
 < σου αι αμαρτιαι,|
 3. ¶ 4. ¶ ενθυμισθαι
 5. αφαιων|ται
 * σου pro σοι
 εγειρε|
 6. ειδηται
 < αφιεναι| επι της γης
 κλεινην
 8. ¶ * εφοβηθησαν pro εθαυμα-
 σαν
 9. ¶ * μαθ|θεον καλουμενον, pro
 μαθβαιον λεγομενον
 10. ¶ οικεια,
 < τελωναι πολλοι|
 συνανε|κιντο
 11. * ελεγον pro ειπον

12. ¶ † αλλα
 13. μαθε|ται
 < δικαιο|ους καλεσαι
 † αλλα|
 — εις μετανοιαν
 14. ¶ 15. ¶ * νηστευειν pro
 πενθειν
 * αφερε|θη pro απαρθη
 16. ¶ † |αгнаφους (σ sup man 2)
 pro αγναφου
 ερει pro αιρει
 γεινεται,|
 17. * αμφο|τεροι pro αμφοτερα
 18. ¶ * εισελθων pro ελθων
 20. ¶ † αιμοροουσα
 22. ¶ * θυγατηρ pro θυγατερ
 23. ¶ οικειαν
 24. |αναχωρειται
 † κατεγε|λουν pro κατεγελων
 25. ¶ 27. ¶ < τω ιω εκειθεν
 * υιος δαυ|ειδ', pro υιε δαβιδ
 28. οικειαν|
 ¶ ante και λεγει
 πιστευεται
 32. ¶ 34. ¶ — εν
 35. ¶ — εν τω λαω
 36. * εσκυλ|μενοι pro εκλελυμε-
 νοι
 37. ¶ εργατε
 ολειγοι|
 38. |δεθηται
 σαμαριτων
 εισελθηται·|
 6. πορευεσθαι
 7. κηρυσσεται
 ηγγεικεν
 8. θεραπευεται,
 |καθαριζεται,
 < δαιμονια εκβαλλε|ται, νε-
 κρους εγειρεται,
 δωραιαν bis
 |ελαβεται
 δοται,|
 9. κτησησθαι
 10. * ραβδους| pro ραβδον
 11. |εισελθηται
 μεινεται
 εξελ|θηται
 12. οικει|αν
 ασπασασθαι
 + λεγοντες,| ειρηνη τω οικω
 τουτω, post αυτην
 13. οικεια
 † ελθατω
 * εφ pro προς
 14. † αν pro εαν
 * των λογων pro τους λογους
 (corr sup man 2 — ους
 — ους)
 οικειας
 |εκτιναξεται
 15. ¶ † γομορων
 16. ¶ γινεσθαι
 17. προσεχεται
 * παραδωσωσιν pro παρα-
 δωσουσι
 — αυτων
 18. αχθησεσθ(αι)|
 19. ¶ * παραδωσουσιν pro παρα-
 διδωσιν
 με|ριμνησηται
 CAPUT X
 1. εκβαλλιν
 |μαλακειαν,
 2. ¶ ζεβαιδεου,
 3. † ματ' θαιος|
 5. ¶ * εξαπεστιλεν| pro απεστει-
 λεν
 απελθηται·

- λαλησηται,
 * λαλησηται, pro λαλησετε
 20. εσται
 21. * τεκνα, pro τεκνον
 22. εσεσθαι
 — ουτος
 23. ¶ φευγεται
 * ετεραν,| pro αλλην
 τελεσηται
 24. + αυτου, post διδασκα|λον
 25. * επε|καλεσαν pro εκαλεσαν
 οικεια|κους
 26. φοβηθηται
 27. |σκοτεια
 ακουεται
 κηρυζεται
 28. φοβηθηται¹
 * αποκτενοντων pro απο-
 κτεινοντων
 αποκτιναι·
 * φοβεισθαι pro φοβηθητε²
 + την ante ψυχην²
 + το ante σωμα²
 31. * φοβεισθαι αυτους pro φο-
 βηθητε
 διαφερεται
 33. + και ante οστις
 — δ' αν
 < καγω αυτον
 34. νομεισθαι
 βαλιν bis
 36. οικειακοι
 40. † αποστι|λονται
 41. † λημψεται, bis

CAPUT XI

1. ¶ |κηρυσσιν
 2. * δια| pro δυο
 4. † ιωαννει

- ακουεται
 βλε|πεται
 5. + |και ante νεκροι
 7. † εξηλθα|τε
 8. † εξηλθατε ειδειν
 9. * εξεληλυθατε pro εξηλθετε
 < προφητην ιδειν,
 11. ¶ † γε|νητοις
 * μίζον pro μειζων
 μεικροτερος|
 μιζω|
 < εστιν αυτου,
 12. ¶ 14. θελεται
 16. ¶ * παιδιοις pro παιδαριοις
 < καθημενοις εν| αγοραις·
 † ετε|ροις
 17. † ηυλησομε|
 ωρχησασθαι,
 * εκλαυσασθαι,| pro εκοψα-
 σθε
 19. * εργων pro τεκνων
 20. ¶ + ο ις post ηρξατο
 ονιδιζειν
 21. χοραζειν,
 βηθ' σαιδα|
 † σιδονι
 22. † |σιδονει,
 23. * μη pro η
 — του
 * |υψωθηση, pro υψωθειςα
 * καταβηση,| pro καταβιβα-
 σθηση
 † εμεινον
 25. ¶ 26. < ευδοκεια εγενετο
 27. † επιγιγνωσκει bis
 * βουλεται pro βουληται
 28. ¶ 29. μαθεται
 |ειμει
 ταπινος
 ευρη|σεται

CAPUT XII

1. + ε| ante τοις σαββασιν
επινασαν
τιλλιν
+ τους ante σταχνας
3. ανεγνωται
† δανειδ',
επινασεν
— αυτος
4. * ως pro πως
* ο pro ους
5. ανεγνωται
+ εν| ante τοις
6. † |μιζον
8. — και
10. * |χειραν pro ην την χειρα
* θεραπευσαι pro θεραπευειν
* κατηγορησουσιν| pro κα-
τηγορησωσιν
11. ενπεση
12. * ου pro ουν
13. |εκτινον
εξετινξ|
† απεκατεσταθη
14. ¶ — εξελθοντες
15. + δε| ους εθεραπευσεν επε-
πληξεν αυτοις| post
,παντας
18. † ηυδοκη|σεν
19. πλαταιαις
20. + μη post ου'
21. * επι pro εν
22. ¶ < κωφον και τυ|φλον
— και ante λαλιν
24. ¶ 25. ¶ |ιδως
οικεια
27. < κριται| εσονται αυτοι υμων|
28. < εν πνι θυ εγω
29. οικειαν¹

- * αρπασαι, pro διαρπασαι
- * διαρπαση, pro διαρπασει
31. ¶ * |η δε του πνς βλασφημια
ουκ αφε| in ras man 1
32. † εαν pro αν'
33. ¶ * ποιησεται pro ποιησατε'
34. αιχιδνων
δυνασθ(αι)|
λαλιν
† περισευματος
35. — της καρδιας
— τα ante αγαθα,
36. ¶ * αποδω|σωσιν pro αποδω-
σουσι
38. φαρι|σεων
σημιον
39. ¶ σημιον ter
40. τρις quater
+ και post εσται
41. ¶ νινευειται
πλιον
42. † σολομωνος bis
πλιον
45. γεινεται
46. ¶ ι|στηκεισαν
* εξω in ras man 1
48. ¶ — τω ειποντι αυτω
* η pro και
— εισιν
49. εκτινας
50. † κα pro και'

CAPUT XIII

1. ¶ οικειας
2. — το ante |πλοιον
ενβαντα
εγειαλον ιστηκει|
3. * σπειραι| pro σπειρειν
4. σπειρειν
5. εξα|νετιλεν

6. ανατιλαντος
 8. * επεσαν pro επεσεν
 10. ¶ 11. ¶ 14. — επ
 προφητια
 * ακουσητε pro ακουσετε
 * βλεψηται pro βλεψετε
 15. * |επιστρεφουσιν pro επι-
 στρεψωσι
 * ιασομαι pro ιασωμαι
 16. ¶ 17. ειδειν
 βλεπεται,
 ακουεται,
 18. ακουσαται
 † σπειραντος
 19. * σπει|ρομενον pro εσπαρ-
 μενον
 σπαρις|
 20. + μου post λογον
 + και post |ευθυς
 22. ¶ + μου post λογον[†]
 συνπνι|γει
 γεινεται|
 23. ¶ + μου post λογον
 καρποφορι
 24. ¶ † ομοιωθη
 σπειραν|τι
 26. — και²
 27. † εσπειρες
 — τα
 28. ¶ ante οι δε δουλοι
 συνλεξωμεν
 29. εκριζωσεται
 30. † μεχρις
 — τω ante καιρω
 συναγαγεται
 31. ¶ 32. μεικροτερον
 μιζον
 γεινεται
 πετινα
 33. ¶ 34. * ουδεν pro ουκ

- ελαλι
 36. |οικειαν
 37. ¶ σπιρῶ|
 38. * εισι² in ras man I (εστῖ
 prim scr)
 40. * καιεται pro κατακαιεται
 41. + |και ante αποστελει
 42. † κλα|θμος
 44. ¶ 45. ¶ μαργαρειτας,
 46. † πο|λυτιμιον
 48. |εγιαλον
 καθεισαντες
 αγγια,
 49. |συντελια
 50. † κλαθμος
 51. ¶ 52. * τη βασιλεια pro
 εις την βασιλειαν
 * εκβαλει pro εκβαλλει
 54. † εκπλησσεσθαι|
 + ταυτα, και τις post τουτω|
 55. † ουχ' pro ουχι
 56. < παντα ταυτα
 57. * επ pro εν[†]
 ¶ ante ο δε ις
 οικεια

CAPUT XIV

1. ¶ 2. εστι
 3. ¶ † ηρωιαδα
 6. ¶ — της
 7. < δου|ναι αυτη
 8. + ειπεν, post |αυτης
 πινακει
 11. πι|νακει
 12. ¶ 14. ιδεν
 * αυτοις, pro αυτους
 18. φερεται
 19. * του χορτου, pro τους χορ-
 τους
 † ηυλογη|σεν,

21. — ωσει
|πεντακισχειλιοι
22. ¶ — ο ιησους
— αυτου
|ενβηναι
23. ειδιαν|
οψειας
24. * βασανιζομε|νον (βασα in
ras man 2)
25. * ουν pro δε
— ο ιησους
* την θαλασσαν, pro της
θαλασσης
27. θαρσειται
|ειμει
φοβισθαι|
28. ¶ <ελθειν προς σε|
30. + σφοδρα post ισχυρον
+ ελθει| post εφοβηθη
31. εκτινας
32. ενβαν|των
34. * επι pro εις
+ εις ante γεννησαρετ'|
35. † απεστιλον|
36. † διελωθησαν·| pro διεσωθη-
σαν

CAPUT XV

1. ¶ γραμματις
2. * εσ|θιουσιν,| pro εσθιωσιν
3. ¶ παραβαινεται
4. ενετιλατο
+ σου| post μητερα'
5. λεγεται|
† εαν pro αν
† αν pro εαν
† |τιμησει
8. * τοις χειλεσιν με τιμα man
2; om man 1, spatio
tamen relicto

10. ¶ ακουεται
συνιεται,
12. ¶ 13. φυτια
14. |αφεται
* εμ|πεσουνται,| pro πεσουν-
ται
15. ¶ 16. ¶ εσται,
17. νοειται,
18. * εξερχεται man 1, corr man
2 εξερχονται (ν sup)
18-19. — κακεινα κοινοι τον αν-
θρωπον. εκ γαρ της
καρδιας εξερχονται
19. <πορνιαι, μοιχι|αι, φονοι,
κλοπαι,
22. * υιος |δανειδ', pro υιε δαβιδ
23. * εμ|προσθεν pro οπισθεν
24. ¶ 25. * προσεκυνησεν pro
προσεκυνει
26. ¶ 28. ¶ 29. ¶
30. <κωφους, χωλους| τυφλους,
κυλλους,
31. + και post |υγιεις,
32. ¶ — αυτου
σπλαγχνιζομε
* ημεραι τρις pro ημερας
τοις (error edit Oxon)
* φαγειν·| pro φαγωσι
νηστις

34. ¶ εχετ(αι)|
35. αναπεσι|
38. τετρακισχειλιοι
39. * ανεβη pro ενεβη
† μα|γδαλαν,

CAPUT XVI

1. σαδδουκαιοι
σημιον
2. λεγεται
2-3. — πυρραζει γαρ ο ουρανός.

και πρωι, σημερον χειμων

CAPUT XVII

3. πυρα|ζει
 — υποκριται
 † γιγνωσκει|ται
 σημια
 + δοκιμασαι,| post δυνασθαι
4. σημιον ter
6. ¶ σαδδουκεων,
 8. — αυτοις
 διαλογιζεσθαι
 ελαβεται,
 9. † ουτε pro ουδε
 μνημονευεται
 πεντακισχειλιων,|
 ελαβεται,
 10. τετρακισ|χειλιων,
 ελαβεται|
 11. νοειται
 σαδδουκεων,|
 12. † αλλα|
 |σαδδουκεων·|
 13. ¶ * |εξελθων pro ελθων
 κεσαριας|
 < λεγουσιν με
 14. — οι μεν
 15. λεγεται
 17. ¶ 19. † κλειδας pro κλεις
 † αν pro εαν¹
 20. ¶ διεστιλατο
 21. δικνυ|ειν
 δι pro δει
 22. ειλε|ως
 23. φρονις
 24. ¶ * εαυτον, (ε sup man 2)
 ακολουθιτω
 25. † |απολεσει² man 2 corr ex
 απολεση man 1
 27. † αποδωση pro αποδωσει
 28. ¶ — των
 * εστω|τες pro εστηκοτων

3. † μωυσης|
 < συνλαλουντες μετ αυτου·|
 4. — ο ante πετρος
 — ει
 τρις
 < και ηλια μιαν, και μωυσι
 μιᾱ|
 5. φω|τινη
 † |ηνδοκησα
 ακουεται,|
 6. † επεσαν|
 7. εγερθηται
 φοβεισθαι,
 8. — αυτων
 — τον
 9. καταβενοντων
 — αυτων
 * εκ| pro απο
 ενετιλατο
 ειπηται
 < αναστη εκ νεκρων|
 10. — αυτου
 γραμματις|
 11. — ιησους
 — αυτοις
 — πρωτον
 12. † αλλα
 — εν
 ουτως
 14. ¶ * |αυτον pro αυτω²
 15. — πολλακις²
 17. ¶ φερεται
 19. ¶ * διατι ημεις (ιη in ras man
 I ; υμεις prim scr)
 20. |εχηται
 ερεϊται
 ορι
 μεταβηθει|

21. νηστια·|
 24. † καφαρναουμ·|
 * το διδραγμα pro τα δι-
 δραγμα bis
 * ουτε pro ου τελει
 25. + ο ις post εισηλθεν man 1,
 tamen delent man 1
 et 2
 οικειαν
 27. - την
 * αναβαινοντα pro ανα-
 βαντα

CAPUT XVIII

1. ¶ μίζων
 3. στρα|φεται
 * γενεσθαι pro γενησθε
 εισελθεται
 4. * γαρ pro ουν
 † ταπνω|σει pro ταπεινωση
 μίζων
 * εν τη βασιλ in ras man 1
 (του ουρα prim scr)
 5. * τοιουτο pro τοιουτον
 6. * εις pro επι
 7. < εκεινω ουαι τω ανω|
 8. - εισελθειν
 10. ¶ |οραται
 καταφρουνησεται
 12. ουχει|
 † ενενηκονταεννεα
 13. † ενενηκονταεννεα
 15. ¶ * αμαρτη pro αμαρτηση
 * ελεγξε pro ελεξον
 17. - ο ante εθνικος
 18. ¶ δησεται
 λυσηται
 19. ¶ + δε post |παλιν
 < υμιν λεγω,
 * ο pro ου

20. τρις
 ειμει
 21. ¶ ποσακεις
 † αμαρτηση pro αμαρτησει
 ε|πτακεις·|
 22. ¶ 23. ¶ συναρε
 24. συνε|ρειν
 οφιλετης|
 27. * το να|νιον pro το δανειον
 28. * |ει τι pro μοι οτι
 οφιλεις,
 30. οφιλομενον,|
 31. ¶ * εαυτων pro αυτων
 32. ¶ οφιλην
 επι pro επει
 34. οργεισθεις
 † μασα|νισταις pro βασα-
 νισταις
 οφιλο|μενον
 35. ουτως
 |αφεται

CAPUT XIX

1. ¶ * ιου|δαιας (ιου in ras
 man 1, γαλιλαιας prim
 scr)
 3. - οι
 4. α|νεγνωται
 5. καταλυει|
 + αυτου post μρα
 * κολ|ληθησεται pro προσ-
 κλληθησεται
 γυναικει
 7. † μωνσης
 ενετι|λατο
 8. † μω|υσης
 < επετρεψεν υμιν προς την
 σκληροκαρ|διαν υμων
 (υμιν sup man 2)
 ουτως,|

9. * αυτον in ras man I (υμων
prim scr)
— ει
πορνια
— και¹
μοιχατε, bis
* |γαμων pro γαμησας
11. ¶ 12. ουτως,|
χωριν
13. ¶ 14. + αυτοις post ειπεν
αφεται
κωλυεται
16. < ζων ενχω
18. ¶ ante ο δε ις
— το
φονευσις,
μοιχευ|σις,
ψευδομαρτυρησις·|
19. αγα|πησις
21. τελιος
24. * εισελθει| δια τρυπηματος
ραφιδος, pro δια τρυπη-
ματος ραφιδος διελθειν
26. — εστι²
28. παλιγγενεσια,
καθειση
† |καθησεσθαι pro καθισε-
σθε
† ιστραηλ,
29. * οστις pro ος
|οικειας
† λημψεται
30. + εσονται post εσχατοι²
5. † ενατην|
7. υπαγεται
† λημψεσθαι,|
8. |οφειας
10. * πλιθ| pro πλειονα
† λημψονται
12. * αυτους man I (αυτον prim
scr et sine ras corr)
13. ετερε
15. * ως θελω pro ο θελω
ειμει,
17. ¶ 19. |ενπεξαι
20. ¶ 21. ¶ + σου post ευω-
νυμω|
22. ¶ αιτισθαι,
δυνασθαι
† πιν pro πιεν
* η pro και
23. πιεσθ(αι)|
|βαπτισθησεσθαι,
καθεισαι
+ τουτο post εμον
25. + αυτοις, post ει|πεν
26. — δε
* εσται pro εστω
27. † αν| pro εαν
< πρωτος ειναι
* εσται pro εστω
30. † δανειδ',|
31. ¶ μιζον
† δανειδ',|
32. θελεται
33. † ανεωχθωσιν pro ανοιχθω-
σιν
34. σπλανχνισθεις

CAPUT XX

1. πρωι
2. απεστιλεν
3. — την
4. † και εκεινοις| pro κακεινοις
υπαγεται

CAPUT XXI

1. ¶ * ηλθε| pro ηλθον
† βηθ'σφαγη
ελεων|

- απεστιλεν
 2. πορευθηται
 ευ|ρησεται
 αγαγεται
 3. ερειται,
 * απο|στελλει pro αποστέλει
 5. * α pro ο ante βα|σιλεως
 6. ¶ 7. * ε|καθεισεν pro επε-
 καθισεν
 8. * αυτω| pro εαυτων
 — απο των δενδρων
 9. — οι³
 † δανειδ'
 10. πολεις
 12. — ο
 13. σπηλεον
 14. < χωλοι και τυφλοι|
 15. |ειδοντες
 † |δανειδ'·
 16. ¶ ante ο δε ις
 18. * υπαγων pro επαναγων
 |επινασεν,
 19. * αυτης pro αυτην
 * |επ αυτη, pro εν αυτη (εν
 prim scr man 1, corr
 επ man eadem, vel vice
 versa)
 21. ¶ εχηται
 δια|κριθηται,
 ποιη|σεται,
 * και pro καν
 ορι
 ειπηται,|
 22. † εαν pro αν
 αιτη|σηται
 † |λημψεσθαι·|
 23. ¶ * προσηλθε| pro προσ
 ηλθον
 24. ειπη|ται
 25. ερι

- επιστευσαται
 26. * ανθρωπου, pro ανθρωπων
 27. < υμιν| λεγω
 30. * ετερω| pro δευτερω
 * απεκριθεις (ει in ras man
 1 η prim scr).
 31. ¶ ante λεγει
 32. — ουκ man 1, add sup man 2
 * επιστευσατε (ε³ corr man
 1 ex ο)
 μετεμεληθηται|
 * τω pro του
 33. — τις
 34. ηγγεισεν
 |απεστιλεν
 35. εδιρα|
 απεκτιναν,
 36. απεστιλεν
 πλιονας
 37. απεστιλεν
 38. |αποκτινωμεν
 39. απεκτιναν,|
 41. ¶ * απολει| pro απολεσει
 † εκδωσεται| pro εκδοσεται
 * αποδωσωσιν| pro αποδω-
 σουσιν
 42. ανεγνωται|
 43. εθνι

CAPUT XXII

1. — παλιν
 2. † ομοιωθη
 3. απε|στιλεν
 4. απεστιλεν|
 + μου post σιτι|στα
 5. * ος pro ο bis
 6. — αυτου
 απεκτιναν,
 7. * και ακουσας pro ακουσας
 δε

- † εκεως post βασιλευς|
 * ωργισθη (ωργισ in ras
 man 1; υβρισθη prim
 scr)
9. πορευεσθαι
 ευρηται
10. ¶ 12. ετερε
13. εκβαλεται
 † κλαθμος|
14. ολειγοι
15. ¶ 17. < κηνσον δουναι
18. * τας πονηριας pro την
 πονηριαν
 πειραζεται
19. επιδιξατε|
20. ικων pro εικων
21. ¶ ante τοτε
 κεσα|ρος² κεσαρι
22. † απηλθαν,| man 1, sup α²
 scr o man 2
24. † μωυσης
 † επι|γαμβρευση
27. — και
28. αναστασι
29. πλανα|σθαι
30. * γαμискονται, pro εκγαμι-
 ζονται
32. ειμει
 — ο θεος⁴
37. — τη¹ — τη²
38. + η ante πρωτη
 + |η ante μεγαλη
39. αγαπησις
- 42-45. † δαυειδ' ter
46. * ωρας pro ημερας
- εκαθεισαν
 γραμμα|τις
3. † εαν| pro αν
 τηρειται
 ποιειται, bis
4. * δε pro γαρ
 κεινησαι
6. διπνοις|
7. ραββει bis
8. κληθηται
 ραβ|βει,
 < ο καθηγητης υμων,|
 — ο χριστος
 εσται,
9. καλεσθηται
 — τοις
10. κλη|θηται
 — υμων
11. μιζων
12. ταπινωθησεται,
 ταπινω|σει
13. + δε post |οναι (13 post 14
 in Stephen, 1550)
 καταισθιεται
 οι|κειας
 † προφαι pro προφασει
 † λημψε|σθαι
14. — δε
 γραμματις
 κλιεται
 εισερχεσθαι
 αφιεται
15. ¶ |υποκρεται,
 περιαγεται
 ποι|ειται
16. ¶ |οφιλει,
17. * τι pro τις
 |μιζων
18. οφιλει,
19. μιζον,

CAPUT XXIII

1. — ο ante ις
2. † μω|υσεως

21. * κατοικη|σαντι pro κατοικουντι

23. ¶ γραμματις
αποδεκατονται
+ δε post ταυτα

25. γραμματις|
καθα|ριζεται
+ αδικειας,| post ακρασιας

27. γραμματις
παρομοιαζεται|
† κεκονιασμενοις,
ωρεοι,

28. ουτως
φαινεσθαι
εσται

29. γραμμα|τις
οικο|δομεται
κοσμεται
μνημια

30. λεγεται

31. μαρτυριται
εσται|

33. φυγηται

34. ¶ - και³
αποκτενιται
|σταυρωσεται,
μαστιγωσεται|
διωξεται

35. † εκχυννο|μενον

36. + οτι post υμιν
< παντα ταυτα|

37. αποκτινου|σα
* λιθοβολησασα pro λιθο-
βολουσα (ασ in ras
man 1; λιθοβολησουσα
prim scr)
|ποσακεις

* αυτης pro εαυτης

39. ιδηται
ειπηται|

CAPUT XXIV

1. ¶ 2. βλεπεται
- ωδε man 1, add sup man 2
- μη²

3. + αυτου post μαθηται
σημιον

4. βλεπεται|

5. ει|μει

6. |μελλησεται
θροεισθαι,

7. † επ pro επι¹
< λοι|μοι και λιμοι
σιςμοι

8. <|ταυτα δε παντα

9. ¶ * παραδωσωσιν pro παρα-
δωσουσιν
εσεσθαι

11. * αναστησονται pro εγερθη-
σονται
* υμας, pro πολλους

13. - ουτος

14. - πασι

15. ¶ ιδηται
† εστος pro εστως
† αναγιγνωσκω|

17. * τα pro τι
οικειας

18. † κα pro και

20. |προσευχεσθαι
< υμω| η φυγη
- εν

21. θλιψεις

* |ουδε pro ουδ² ου

23. πιστευσηται|

24. ση|μια

- μεγαλα man 1; ∙/. sup
et in marg ∙/. μεγαλα
man 2

26. |ταμιοις

- πιστευσηται,|
 29. ¶ 30. ση|μιον
 31. † τοτε| post και¹
 – φωνης
 32. ¶ μαθεται
 * ὁ (sup o aut littera aut
 spiritus asper eras)
 † εκφυει,
 † γινωσκεται|
 * ευθys pro εγγys (υθ in ras
 man 3, scr man 1 εγ-
 γys?)
 33. ουτως
 ειδηται
 < ταυτα παντα,
 γινωσκε|ται
 36. – της²
 38. * εκγαμισκῶ|τες, pro εκγα-
 μιζοντες
 39. † αν post εως|
 41. † μυλω, pro μυλωνι
 42. γρηγοριται|
 * ημερα, pro ωρα
 43. γινωσκεται,
 † ηα|σεν pro ειασε
 * τον οικον pro την οικιαν
 44. γινεσθαι
 δοκειται
 45. * οικειας pro θεραπειας
 – αυτοις
 48. ¶ 49. * τε pro δε
 * μεθυστῶ| pro μεθνοντων
 51. εστ(αι)|
 † κλαθμος

CAPUT XXV

1. ¶ * ὁμοιωθη pro ὁμοιωθησε-
 ται
 2. – αι
 3. * αυτῶ| pro εαυτων¹

4. αγ|γιοις
 6. εξερχεσθαι
 9. * φρονιμοι (sup ο² scr α
 man 2)
 * ου μη pro ουκ
 |πορευεσθαι
 αγορασатаι
 10. αγορασε
 εκλισθη
 11. * ηλθον pro ερχονται
 13. γρηγορειται
 – εν η ο υιος του ανθρωπου
 ερχεται
 14. – γαρ
 16. † |ηργασατο pro ειργασατο
 19. * τινα pro πολυν
 |συνερει
 20. – ταλαντα²
 ει|δε
 22. ¶ – λαβων
 ειδε|
 23. ολειγα
 24. * οπου pro οθεν
 * ουκ εσκορπισας, pro ου
 διεσκορπισας
 25. ειδε
 26. ¶ ηδεις
 † εγω ανος ανστηρος ειμει,
 post οτι|
 27. βαλιν
 * τα αργυ|ρια pro το αργυ-
 ριον
 † τω| ante τοκω
 29. – παντι
 † πε|ρισευθησεται,
 30. |αχριον
 * εκβαλετε pro εκβαλλετε
 † κλαθμος|
 32. < παντα| τα εθνη εμπροσθεν
 αυτου,

- † αφορισει| pro αφοριει
 35. |επινασα
 + |και ante εδιψησα
 συνηγαγεται
 36. |περιεβαλεται
 επε|σκεψασθαι
 † |ηλθατε
 37. ιδομεν
 πινωντα
 38-39. ιδομεν bis
 40. ¶ 41. ¶ * ευωνυμοις, pro
 ευωνυμων
 πορευ|εσθαι
 42. επινασα
 εποτισαται
 43. συνηγαγεται
 περιε|βαλεται
 επεσκεψασθαι
 44. - αυτω
 πινωντα
 46. * ει pro εις²

CAPUT XXVI

1. ¶ * τους pro τουτους
 2. < μεθ ημερας δυο| pro μετα
 δυο ημερας
 γεινεται,
 |παραδιδετε
 3. * φα|ρισαιοι, pro γραμμα-
 τεις
 4. < δολω κρατησωσιν|
 αποκτινωσιν,
 6. οι|κεια
 8. απωλια
 9. † |εδυνατο
 - το μυρον
 10. |παρεχεται
 γυναικει,
 † ηργασατο pro ειργασατο
 11. εχεται bis

14. * |δεκα δυο pro δωδεκα
 15. |θελεται
 † και εγω pro καγω
 * παρα|δω pro παραδωσω
 16. εζητι|
 17. ¶ < λεγοντες τω ιω,
 - αυτω
 + απελθοντες post θελις|
 18. υπαγεται
 δινα
 * τα pro το ante πασχα
 19. * εποιησαν ουν pro και εποι-
 ησαν
 20. |οψειας
 + μαθητων, post δωδεκα
 22. ειμει
 23. ¶ * εκει|νος pro ουτος
 24. παραδιδετε,
 25. ¶ ειμει
 ραββει,
 ¶ ante λεγει
 26. - και¹
 * ευχαρι|στησας pro ευλο-
 γησας
 27. - το
 |πιεται
 29. † γε|νηματος
 30. ελεων,
 31. ¶ σκα|δαλισθησεσθαι
 35. ¶ απαρνησομε:|
 ¶ ante ομοιως
 + δε ante και
 36. ¶ < ο ις μετ αυτων
 † γεδ'σημανι,
 + αυτου post μαθηταις
 καθει|σατε
 * αν pro ου
 37. ζεβαιδεου
 λυπι|σθαι
 39. * προσελθων pro προελθων

40. ερχετε
 41. |γρηγοριτε
 προσευχεσθαι
 * εισελ|θητε (λ in ras man
 I; ρ prim scr)
 42. — το ποτηριον
 43. * |ευρεν pro ευρισκει
 44. < προσηυξα|το παλιν
 45. ¶ καθευδεται
 — το
 |αναπαυεσθαι,
 παραδιδote
 46. εγειρεσθαι
 |ηγγεικεν
 47. μαχερων
 48. ση|μιον
 † εαν pro αν
 49. * προσηλ|θεν pro προσελ-
 θων
 + και post ιω
 ραββει
 50. |ετερε
 * ο pro ω
 ¶ ante tote
 51. αφι|λεν
 52. ¶ * αυτοις pro αυτω
 * αποθα|νουνται, pro απο-
 λουνται
 53. παραστησι
 |πλιους
 54. ουτως|
 55. † εξηλ|θατε
 56. ¶ ante tote
 μαθητε
 59. < |θανατωσουσιν αυτον, pro
 αυτον θανατωσωσι
 60. + τινες post |δυο
 63. ¶ ante και αποκριθεις
 + του ζωντος, post θυ²|
 64. αφεσθαι

65. † |διερηξεν
 χριαν
 ειδε
 67. † εριπισαν pro ερραπισαν
 68. πεσας
 70. + αυ|των post εμπροσθεν
 71. |ιδεν
 72. † μεταρορκου pro μεθ' ορκου
 73. ¶ 74. * καταθεματιζει| pro
 καταναθεματιζειν
 75. φωνη|σε

CAPUT XXVII

1. |πρωειας
 2. η|γεμονει·|
 3. ¶ 4. † δε (ε man I corr ex
 ι aut η partim scr)
 † οψη,
 6. * εστιν pro εξεστι
 βαλιν
 |επι pro επει
 9. ¶ † ιηρεμιου
 10. * εδωκα pro εδωκαν
 11. ¶ — ο ηγεμων
 12. κατηγορισθαι
 13. ¶ 17. θε|λεται
 19. ¶ απε|στιλεν
 20. επισα|
 ετησωνται
 21. ¶ θελεται
 22. — αυτω
 24. ειμει|
 οψεσθαι,
 27. ¶ στρατιωτε
 πρετωριον
 σπιραν,
 29. * |εβηκαν pro επεβηκαν
 ενεπεζον|
 31. ενεπεξαν
 32. ηνγαρευσα|

33. * ο pro ος
* λεγομενον pro λεγομενος
35. ¶ — ινα πληρωθη ···· εβαλον
κληρον
39. κει|νουντες
< αυτων τας κεφαλαι
40. καταβηθει
41. — δε και
εμπεζοντες
* φαρισαιω pro πρεσβυτε-
ρων
42. δυνατε
σωσε|
* πιστευσωμεν pro πιστευ-
σομεν
* επ αυτω| pro αυτω
43. + του ante θυ
44. συ|σταυρωθεντες
† ωνιδιζαν
* αυτῶ·| pro αυτω²
45. ¶ < εγενετο σκοτος
† ενατης|
46. † ενατην
* εβοησεν pro ανεβοησεν
* μα pro λαμα
σαβα|χθανει,
† θεε¹ (ε² sup man 2)
ενκατελειπες|
47. ¶ * στηκοτων pro εστωτων
49. ειδωμεν
* σωζων pro σωσων
50. < |κραξας παλιν
51. ¶ † απ pro απο
* εσχισθη, pro εσεισθη
52. μνημια
* ανεωχθη, pro ανεωχθη-
σαν
53. μνημιων
54. σισμον
55. — απο¹
- * διακονησαι man 1, corr
man 2 διακονουσαι
56. † ιωσηφ' pro ιωση
ζεβαιδεου|
57. αφειας
αριμαθεας
58. * |προσελθω pro προσελ-
θων
¶ ante τοτε
60. μνημιω|
* ω pro ο
* μεγα εν pro μεγαν
μνη|μιου
61. * |επι pro απεναντι
63. τρις
64. — νυκτος
65. ¶ πειλατος
εχεται
υπαγεται
ασφαλισασθαι

CAPUT XXVIII

1. * θεωρουσαι pro θεωρησαι
2. σισμος
* κατεβη pro καταβας
+ και post ουρανου|
4. * |ως pro ωσει
5. — δε
φοβεισθ(αι)
ζητιται|
6. ειδεται
7. οψεσθαι,
8. μνημιου
9. — ως δε επορευοντο απαγ-
γειλαι τοις μαθηταις
αυτου
¶ ante και ιδου
|χαιρεται,
φοβεισθαι,
- 10.

- υπαγεται
 † κ(αι) εκει pro κακει
 11. † |απηγγειλον
 14. πισομεν
 * ποιησωμεν·| pro ποιησομεν
 15. ¶| — τα
- † μεχρις
 16. ¶ 20. εμει|
 — αμην
 Subscr ευαγγελιον κατα| μαθ-
 θεον man ι

2. SECUNDUM IOANNEM

Quaternio θ, id est usque ad *κραβαττον σου* 5, 11, ab alia manu (a) scripta est

Inscr *ευαγγελιον κατα ιωαννην* man 2 aut d

CAPUT I

- | | |
|---|---|
| 1. ¶ + o ante <i>θς</i> | ιερς
λενεϊτας· |
| 3-4. * <i>εγενετο ουδε εν· ο γεγο-</i>
<i>νεν εν αυτω ζωη·</i> | * <i>ερωτησουσιν pro ερωτη-</i>
<i>σωσιν</i> |
| 4. - <i>ην^ι</i> | 20. - <i>και^ι</i> |
| 5. <i>φενει </i> | < <i> εγω ουκ ιμι</i> |
| 6. ¶ * <i>απο pro παρα</i>
<i>+ ην ante ο νομα</i> | 21. + <i>παλιν· post αυτον </i>
<i>+ συ ει· post ουν</i> |
| 8. <i>εκινος</i> | - <i>ει συ</i> |
| 9. ¶ <i>φωτιζι</i> | <i>λεγι·</i> |
| 11. <i>ειδιοι</i> | + <i>τι ουν· post ει μει·</i> |
| 12. <i> γενεσθε</i> | 22. † <i>ειπαν</i> |
| 13. <i>εματων</i> | <i>λεγς</i> |
| * <i>σαρκος· (σα in ras man c)</i> | 23. + <i> ευθιας ποιειτε τας τριβους</i>
<i>αυτον· post κν·</i> |
| † <i>αλλα</i> | ¶ <i>ante καθως</i> |
| 14. † <i>πληρης pro πληρης</i>
<i>αληθιας· </i> | 24. ¶ <i>φαρι σεων·</i> |
| 15. ¶ <i>μαρτυρι</i>
<i>+ υμιν post ειπον </i>
<i>+ ος post ερχομενος·</i> | 25. † <i> ειπαν</i>
<i>βαπτιζις·</i>
<i>ι pro ει</i>
<i>† ουδε pro ουτε bis</i> |
| 16. <i> ημς·</i>
<i>+ ζων post παντες</i> | 26. ¶ <i>υμς</i> |
| 17. † <i>μω υσεως</i>
<i>+ δε ante χαρις .</i>
<i>αληθια </i> | 27. - <i>αυτος εστιν</i>
<i>- ος εμπροσθεν μου γεγο-</i>
<i>νεν</i>
<i>< ουκ ιμι εγω</i> |
| 18. ¶ <i>ουδς</i>
<i>+ ει μη post πωποτε·</i>
<i> εκινος</i>
<i>+ ημιν· post εξηγησατο</i> | 28. ¶ * <i>βηθανια pro βηθαβαρα</i>
<i>+ ο ante ιωαννης</i> |
| 19. <i>α πεστιλαν</i>
<i>ιουδαιοι·</i> | 29. <i>βλεπι</i>
<i>- ο ιωαννης</i>
<i>- προς αυτον</i>
<i>λεγι·</i> |

- * *ερων τας αμαρτίας pro
αιρων την αμαρτιαν*
30. ¶ * *υπερ pro περι*
+ *υμιν· | οτι post ειπον*
εν|προσθεν
31. *ηδιν*
— *τω ante υδατι*
* *βαπτιζω· | pro βαπτιζων*
32. *τεθεαμε*
καταβενον
* *ως| pro ωσει*
* *μενον pro εμεινεν*
33. *ηδιν*
βαπτιζιν·
εκινος
ειδης
κα|ταβενον·
* *αυτω· pro αυτον·*
† *ουτος| (υ sup man θ)*
34. † *εορακα·*
35. † *|παλι pro παλιν*
ιστηκι
36. *λεγι·*
ειδε
+ *ο ερων τας αμαρτίας του*
κοσμου| post θυ·
37. † *|κηκουσαν pro και ηκου-*
σαν
<οι δυο αυτου
38. *|στραφισ*
λεγι
39. *ζη|τιται,*
† *ειπαν*
ραββει·
λε|γετε
* *μεθερμηνευομενον· pro ερ-*
μηνευομενον
μενις·
40. *λεγι*
ερχεσθαι|
- * *αψεσθαι· pro ιδετε*
+ *ουν post ηλθαν*
† *ειδαν|*
μενι·
εμιναν
εκινην·
— *δε*
41. + *δε post |ην*
σειμωνος|
42. *ευρισκι*
λεγι
— *ο·*
43. + *και post τω,*
— *δε*
* *ιωαννου· pro ιωνα*
ερμηνευετε
44. — *ο ιησους*
εξελθιν
† *γαλιδεαν| pro γαλιλαιαν*
ευρισκι
λεγι
+ *ο ις post αυτω|*
ακολουθι
45. — *ο*
46. *ευρισκι*
λεγι
† *μωυσης*
— *υιον*
* *τω| pro του*
ναζαρεθ·
47. † *ναζαρεθ,*
δυνα|τε
λεγι
48. + *δε post ειδεν*
λεγι
ειδε
49. *|λεγι*
† *γι|γνωσκis·*
— *ο ante ις*
φωνησε|

50. + αυτω post απε|κριθη
 - και λεγει αυτω
 < βλεψ ει pro ει ο βασιλευς
 51. + οτι post σοι|
 - σε
 < τουτων μιζω
 † οψη·
 52. λεγι·
 - απ' αρτι
 |οψεσθαι
 αναβενοντας|
 καταβενοντας·

CAPUT II

1. γ̄ pro τριτη
 * |εγινετο
 γαλιλεας·|
 εκι·
 2. + εκι post ις
 3. |λεγι
 4. + και ante λεγι
 * συ pro σοι
 ηκι
 5. |λεγι
 † |εαν pro αν
 6. εκι|
 |υδριε λιθινε
 < κατα τον καθαρισ|μον των
 ιουδεων κιμεναι·
 β̄ pro δυο
 τρις·
 7. + και ante λε|γι
 8. λεγι
 * οι δε| pro και³
 9. ηδι
 ηδισαν
 |φωνι
 10. λεγι
 - τοτε
 11. ση|μιων

- γαλιλεας,|
 μαθητε|
 12. - εις καπερναουμ
 - αυτου¹
 < |και οι μαθητε αυτου ante
 και η μηρ
 - εκει
 εμιναν
 13. ιουδεων·
 14. |κε pro και³
 * κολλυβιστας| pro κερμα-
 τιστας
 15. + ως post ποιησας
 † εχ pro εκ¹
 * |τα κερματα· pro το κερμα
 * ανε|τρεψεν· pro ανεστρεψε
 16. < παλουσιν τας πε|ριστερας
 + και post εντευ|θεν·
 * μη (inter μ et η est deleta
 littera ο?)
 ενποριου·
 17. * και εμνησ|θησαν pro εμ-
 νησθησαν δε
 + οτι post εστιν·
 * καταφαγετε pro κατεφαγε
 μαι· pro με
 18. ιουδεοι
 † ειπαν
 ση|μιον
 δικνυεις
 19. ¶ - ο ante ις
 λυσεται|
 ημερες|
 20. † ειπαν
 ιουδεοι|
 μ̄ κ̄αῑ ̄ pro τεσσαρακοντα
 και εξ
 < ο ναος ουτος οικοδο|μηθη·
 ημερες
 * γιρις| pro εγερεις

21. * αυτος pro εκεινος
 22. * η|νεστη pro ηγερθη
 — οι μαθηται
 * |αυτω pro αυτου
 — αυτοις
 23. + τοις ante ιεροσολυ|μοις
 σημια
 24. * ante εαυτῶ| deleta est lit-
 tera ο
 γινωσκιν
 25. χριαν,
 † |εγιγνωσκεν

CAPUT III

1. ¶ φαρισεων
 ιου|δεων·
 2. * αυτον pro τον ιησουν
 ραββει
 † ελοιλεθας pro εληλυθας
 ουδισ|
 < δυνατε τα σημια ταυτα
 3. ¶ — ο ante τῷ
 δυνατε
 ειδιν
 4. λεγι|
 — ο ante νικοδημος·
 δυνατε bis
 γεννηθηνε bis
 εισελθιν
 5. ¶ — ο ante τῷ
 δυνατε
 εισελθιν
 βασιλιαν|
 7. δι pro δει
 γέννη|θηνε
 8. θελι πνι|
 9. δυνατε|
 10. — ο ante τῷ
 † γιγνωσκis·
 11. † εορακαμεν

12. επιγια
 πισ|τευεται·
 * πιστευσηται· pro πιστευ-
 σετε
 13. + εστιν| ος post ουδισ
 * ανεβη pro αναβεβηκεν
 — ο ων εν τω ουρανῳ
 14. † |μωυσης
 ουτω
 < δι υψωθηνε
 |ανου· pro ανθρωπου
 15. * εν αυτω| pro εις αυτον
 — μη αποληται, αλλ'
 * ζων (ζων man a η corr
 ex ν, add ν sup man δ)
 16. ουτως
 — αυτου
 † |αλλα
 17. α|πεστιλεν
 — αυτου·
 18. — δε
 19. < αυτων πονη|ρα
 20. |μισι
 ερχετε
 < αυτου τα εργα|
 21. ¶ αληθιαν
 ερχετε
 * εισιν pro εστω
 ιργασμενα·|
 22. ¶ † εις (ι sup man δ)
 ιουδεαν
 † κακι| pro και εκει
 23. + ο ante ιωαννης
 ενων' pro αιωνων
 ενγυς
 σαλιμ'·
 25. ¶ * ιουδεον pro ιουδαιων
 26. † ηλθαν
 † ειπαν
 ραββει

- ειδε
βαπτιζι
ερχοντε
27. δυνατε
ανος| pro ανθρωπος
λαμβανιν
28. |υμις
μαρτυριται ·
ιμι pro ειμι[†]
— εγω
εκινου ·
29. νυμ · φιος
χαιρι ·
30. |εκινον
δι
31. † ανοθεν
— εκ της γης εστι, και
32. — και[†]
μαρτυρι|
ουδισ
λαμ|βανι ·
34. απεστιλεν
— ο θεος²
35. χιρι
36. εχι
απιθων
† ουχ αφετε
μενι

CAPUT IV

1. ¶ φα|ρισεοι ·
πλιονας
βαπτιζι
— η
3. |ιουδεαν
|γαλιλεαν ·
4. εδι
σαμαριας ·
5. ερχετε
σαμαριας ·

- * |ου pro ο
6. εκι
† οδη|ποριας pro οδοιποριας
+ δε post ωρα
* ως pro ωσει
7. + και ante ερ|χαιται
σαμαριας
αντλη|σε
λεγι
8. μαθητε
απεληλυθισαν|
9. |λεγι
σαμαριτις|
ειουδεος pro ιουδαιος
† πιν| pro πειν
ετις pro αιτεις
< γυναικος σαμαριτιδος ον
σης ·|
συνχρωνται ·
ιουδαιοι
σαμαρι|ταις ·
10. ηδισ
† πιν · pro πειν
* αυτον (scr αυταον man α
sed α² del man α aut δ)
11. λεγι
< το φρεαρ εστιν · βαθυ και
ουτε| αντλημα εχισ ·
* και ποθεν pro ποθεν ον
* εστιν| pro εχεις²
12. † μιζον pro μειζων
+ το ζων · post φρεαρ
13. — ο ante τς
διψησι
14. + δε post δ' αν
+ εγω ante δωσω
15. λεγι
ερχωμε
αντλιν ·
16. λεγι

17. ¶ |λεγι
— ο ante ις
18. ε̄ pro πεντε
εχισ|
19. ¶ |λεγι
20. <τω ορι τουτω
υμς
<προσκυνιν δει·|
21. ¶ |λεγι
<γυναι, post μοι
* πιστευε pro πιστευσον
ερχετε
ορι
προσκυνησεται
22. υμς|
προσκυνιται
† pro ουκ scr οοκ man α,
corr ουκ man δ (ο² del et
υ suprascr)
οιδαται·
ημς
|ιουδεων
23. † αλλα
ερχετε
αληθια·
ζη|τι
† προσκυνουτας
+ εν π̄νι| post αυτον
24. * ος pro ο θεος
αληθια
δι
προσκυνιν
25. λεγι|
ερ[χ]εται|
† (χριστος) χι, id est χρ
prim scr corr χς man α
εκινος
* αναγ|γελλι pro αναγγελει
* απαντα· pro παντα
26. λεγι
27. * εθαυμαζο| pro εθαυμασαν
* λαλει· pro ελαλει
ουδς
+ γε post μεντοι|
ζητις·
λαλς
28. λεγι
29. ειδετε
— μοι
31. * και εν pro εν δε
+ αυ|του post μαθηται
ραββει
32. φαγιν
υ|μς
οιδαται·
33. φαγιν·
34. λεγι
* ποιησω pro ποιω
τελιωσω
35. ¶ υμς
λεγεται
¶ ante επαρατε
θεασασθαι|
36. — και¹
λαμβανι
|συναγι
* ζων pro ζων
— και³
σπιρων
χερη
37. — ο²
σπιρων
38. απεστιλα
θεριζιν·
— ο
υμς bis
|κε[κ]οπιακαται·
εισεληλυ|θатаι·
39. εκινης
σαμαριτων|

40. σαμαριται·
 † ηρωτου
 μινε pro μειναι
 εμινεν
 εκι
 β̄ pro δυο
41. πλιους
42. — οτι¹
 — αληθως
 — ο χριστος
43. β̄ pro δυο
 εκιθεν
 — και απηλθεν·
 γαλιλεᾱ|
44. — ο ante ις̄
 εχι·
45. γαλιλεαν·
 γαλιλεοι·
 † εορακοτες·
 * οσα pro α
 + τοις ante ιεροσολυμοις·
 — αυτοι
46. — ο ιησους
 γαλιλεας
 ησθενι
 † καφαρναουμ|
47. * ηκεν pro ηκει
 ιου|δεας
 ·γαλιλεαν·
 — αυτον²
 ιασητε
 |αποθνησκιν·
48. — ο ante ις̄
 σημια
 ειδη|τε·
 πιστευσηται·
49. λεγι
 |αποθανιν
50. λεγι
 — και¹

51. καταβε|νοντος·
 < υπηνητησαν αυτω οι δουλοι
 αυ|του·
 απηγγιλαν
 * |αυτου pro σου
52. < την ωραν πα|ρ αυτων·
 * ειπον| ουν pro και ειπον
 — αυτω
 † εχθες pro χθες
 ζ̄ pro εβδομην
53. εκινη|
54. ¶ + δε post τουτο
 β̄ pro δευτερον
 < εποιησεν σημμιον
 ιουδεας
 γαλιλεαν·

CAPUT V

1. ιουδεων·
2. * τη ε|πιλεγομενη
 † βηθσαιδα· pro βηθεςδα
 ε̄ pro πεντε
3. ¶ κατεκίτο
 — πολυ
4. * εκδεχομενοι pro εκδεχομε-
 νων
 — αγγελος γαρ·····κατειχετο
 νοσηματι
5. εκι
 * μ̄ κ(αι) η̄ pro τριακοντα-
 οκτω
 + αυτου· post ασθενια
6. ειδω|
 κατακιμενον·
 εχι· λεγι
 θελις
7. ¶ ante κε
 * βαλη pro βαλλη
 * οσω pro ω
 ερχομε

- καταβενι·|
8. ¶ λεγι
εγίρε
† |κραβαττον
περιπατι·|
9. ¶ — ευθεως
† κραβαττον
|περιεπατι,|
¶ ante ην δε
εκινη
10. ¶ ιουδαιοι
+ και| post εστιν·
* αριν pro αραι
+ σου| post κραβαττον
11. ¶ *ο δε απεκρινατο pro απε-
κριθη
† ποισας| pro ποιησας
† υγιην·
εκινος
11–12. — κραβαττον σου και πε-
ριπατει. ηρωτησαν ουν
...αρον τον
12. † |κραβαττον
13. ει|αθεις
14. ειδε
15. + δε post απηλθεν
+ και ειπεν| αυτοις post ιου-
δαιοις
υ|γειη,
16. < οι ιουδαι|οι τον ιϛ
— και εξητουν αυτον αποκτει-
ναι
+ τω ante σαβ|βατω,
17. — ιησους
* απεκριθη pro απεκρινατο
18. < αποκτειναι οι ιουδαιοι,
19. ¶ *|απεκριθη pro απεκρινατο
† |αμην· (ν sup man 3)
< αφ εαυτου ποιειν
— τι
* ο pro α
20. δικινυσιν
† δειξη
θαυμαζηται,|
21. < τους νεκρους εγειρει ο π̄ηρ|
ουτως
23. τιμωσει²
τειμα
24. < ουκ ερχεται εις κρισιν,
25. * ακουσωσιν pro ακουσονται
* |ζησουσιν, pro ζησονται
26. * ως pro ωσπερ
< και τω υιω ζων| εδωκεν
27. — και²
28. θαυμαζεται
μνημι|οις
* ακουσωσιν pro ακουσονται
29. * εξελενσονται pro εκπορευ-
σονται
* |και οι pro οι δε
30. — πατρος
32. μαρτυρι
34. σωθηται,
35. < προς ωραν αγαλ|λιαθηναι
36. * μειζων pro μειζω
* δεδωκεν pro εδωκε
τελιωσω
— εγω²
* μαρτυρουσιν pro μαρτυρει
37. * εκεινος pro αυτος
< πω|ποτε ακηκοατε,
— αυτου²
38. εχεται|
< |εν υμιν μενοντα,
απεστι|λεν
πιστευ|εται,
39. ερευναται
δοκειται
* αυται pro εκειναι
40. θε|λεται

- ε|χεται,
 42. † αλλα
 εχεται
 43. ¶ λαμβανεται
 † |λημψεσθαι,
 44. δυνασθαι
 — θεου
 ζητειται,
 45. δοκειται|
 † μωυ|σης
 ηλπεικατε·
 46. επι|στευεται¹
 † μωυσει,
 επιστευεται²
 47. πι|στευεται,
 * |πιστευσηται:| pro πιστευ-
 σετε

CAPUT VI

1. ¶ 2. * ηκολουθει δε pro
 και ηκολουθει
 * |θεωρωνντες pro οτι εωρων
 — αυτου
 σημια
 3. * ουν pro δε
 — ο ante ις
 4. ¶ 5. < τους οφθαλ|μους
 ο ις,
 — τον
 * αγορασωμεν pro αγορα-
 σομεν
 7. + ο ante φιλιππος
 — αυτων
 9. — εν
 * ος pro ο
 10. ¶ ποιησεται
 α|ναπεσιν,
 † ανεπεσαν
 — οι
 * ως pro ωσει

- πεντακιςχειλιοι,|
 11. * ουν pro δε¹
 — τοις μαθηταις, οι δε μαθη-
 ται
 12. συναγαγεται
 † |περισευσαντα
 13. * επερισευσαν pro επερισ-
 σευσε
 14. ειδοντες
 ση|μιον,
 — ο ιησους
 — οτι
 15. ¶ — αυτον²
 — παλιν
 16. οφεια
 — οι μαθηται αυτου
 17. ευβ|τες
 † καφαρναουμ³
 * ουπω pro ουκ
 18. † διηγειρετο| (ε² corr man i
 sine ras ex ι)
 19. κε η λ| pro εικοσιπεντε
 η τριακοντα
 |γεινομενον
 20. ειμει
 φοβει|σθαι,
 21. * αυτον βαλιν pro λαβειν
 αυτον
 < εγενετο το πλοι|ον
 22. † ιδον pro ιδων
 — εκεινο εις ο ενεβησαν οι
 μαθηται αυτου
 * πλοιον pro πλοιαριον²
 23. * |πλοια pro πλοιαρια
 + της ante τιβεριαδος
 — εγγυς του τοπου
 24. — και¹
 * πλοιαρια pro πλοια
 † καφαρναουμ
 25. † ειπαν

26. ραββει
 ειδεται
 σημα
 εφα|γεται
 εχορτασθηται|
 27. εργα|ζεσθαι
 εσφρα|γεισεν
 28. * αυτω, pro προς αυτον
 * ποιη|σωμεν pro ποιουνμεν
 29. ¶ — ο ante ις
 πιστευσηται
 30. — συ
 σημιον
 31. * δεδωκεν pro εδωκεν
 32. † μωυσης
 * ε|δωκεν pro δεδωκεν
 αληθεινον·|
 35. — δε
 ειμει|
 πιναση,
 † διψησει
 36. † αλλα
 εωρακαται
 + μοι, post |πιστευεται
 38. * απο pro εκ
 * ποιη|σω pro ποιω
 39. — πατρος
 * αυτον τη εσχατη pro αυτο
 εν τη εσχατη
 40. * γαρ pro δε
 * πρς μου, pro πεμφαντος με
 41. ¶ ειμει
 42. — και την μητερα
 * νυν pro ουν
 — ουτος
 43. ¶ |απεκρειθη
 γογγυζεται
 44. ουδεις|
 + προς| με· post αυτον¹
 † καγω pro και εγω
 + εν post αυτον²
 45. — του ante θν
 — ουν
 46. < εορακε τις
 * αυτος pro ουτος
 εορακεν
 47. ¶ — εις εμε
 48. ειμει
 49. < |εν τη ερημω το μαννα
 51. ειμει
 * ζη|σει pro ζησεται
 — δε
 — ην εγω δωσω
 53. — μη man 1, add sup man 4
 φαγη|ται
 |πιηται
 εχεται
 54. † καγω pro και εγω
 55. * αληθης pro αληθως bis
 ποσεις,
 56. πεινων
 + post το αιμα iterum scr
 |χει ζωην αιωνιον, καγω ανα-
 στη|σω αυτον τη εσχατη
 ημερα, η γαρ σαξ| μου
 αληθης εστιν βρωσις, και το
 αιμα μ(ον)| αληθης εστιν
 ποσις, ο τρωγων μου| την
 σαρκα και πινων μου το
 αιμα|
 57. |απεστιλεν
 58. — υμων το μαννα
 < τον αρτον τουτου
 * ζηση| pro ζησεται
 59. † καφαρνα|ουμ',
 60. — εστιν
 < ο λογος ουτος,
 61. ιδως
 62. * ειδη|ται pro θεωρητε
 63. * λελαληκα pro λαλω

64. † αλλα
 65. — οτι
 — μου
 66. < των μα|θητων αυτου απηλ-
 θον
 67. ¶ θελεται
 68. — ουν
 69. * |αγιος pro χριστος ο υιος
 — του ζωντος
 70. ¶ 71. * ισκαριωτου| pro
 ισκαριωτην
 † εμελλεν
 < παραδιδοναι αυ|τον

CAPUT VII

1. ¶ < μετα ταυτα περιεπατει
 ο ις
 * ειχεν εξουσιαν pro ηθελεν
 αποκτιναι|
 2. ¶ 3. * και ειπον pro ειπον
 ουν
 μεταβηθει|
 * θεω|ρησουσιν pro θεωρη-
 σωσι
 4. * αυτο pro αυτος
 5. * |επιστευσαν pro επιστευον
 6. ¶ — ουν
 * ουδεπω| pro ουπω
 7. μισιν
 μεισει
 8. ανα|βηται
 — ταυτην[†]
 < ο εμος καιρος pro ο καιρος
 ο εμος
 9. ¶ * αυτος pro αυτοις
 10. < εις την εορτην, ante τοτε|
 12. < πολυς post ην
 14. * μεσης| ουσης, pro με-
 σουσης
 15. — και

- + ουν post εθανμαζον
 16. + ουν post |απεκριθη
 17. — θελη
 * ποιη pro ποιειν
 18. αδικεια
 19. † μωνσης
 ζητειται
 α|ποκτιναι,
 20. — και ειπε
 ζητι
 αποκτιναι·|
 21. ¶ θανμαζεται|
 22. † μωνσης
 † μων|σεως
 περιτεμνεται
 23. † |μωνσεως,
 24. κρινεται
 * κρινεται,| pro κρινατε
 25. αποκτιναι,
 26. ειδε
 — αληθως²
 27. † γιγνωσκει
 28. ¶ — ο ante ις
 — και[†]
 ειμει,
 αληθει|νος
 29. — δε
 ει|μει
 απεστιλεν,|
 30. * τας χειρας, pro την χειρα
 31. * εκ του ου| οχλου πολλοι
 pro πολλοι δε εκ του
 οχλου
 — οτι
 * μη pro μητι
 — τουτων
 32. απεστιλαν
 < οι αρχιερεις και οι φα|ρι-
 σαιοι
 33. ¶ — αυτοις

- < χρονον μικρον
 εμει
 34. ζητησεται
 ευ|ρησεται,
 εμει
 |δυνασθαι
 35. ¶ διδασκιν
 36. < ο λογος ουτος
 ζητησεται
 ευρησεται|
 εμει
 δυνασθαι|
 37. ¶ — τη μεγαλη
 ιστη|κει
 * ει pro εαν
 πεινετω,
 39. * ελαμ|βανον pro εμελλον
 λαμβανειν
 * πιστευσαντες pro πιστευ-
 οντες
 — ο ante ις
 40. — πολλοι
 < |εκ του οχλου ουν
 * των| λογων αυτου pro του
 λογον
 41. + οτι| post ελεγον¹
 * οι pro αλλοι²
 42. |ουχει
 < ερχεται ο χς,|
 43. < εγενετο εν τω οχλω
 45. † αυ|αυτοις pro αυτοις
 ηγαγεται|
 46. + αυτοις post απεκριθησαν
 < ελαλησεν ουτως
 — ως ουτος ο ανθρωπος
 47. πεπλανησθαι,
 48. — εκ¹
 49. † αλλα
 * επαρατοι pro επικαταρατοι
 50. ¶ — νυκτος

- + το προτερον post |αυτον
 51. * πρωτον παρ αυτου pro παρ
 αυτου προτερον
 52. απεκριθησαν
 † ειπαν|
 + τας γραφας post |ερανη-
 σον
 ειδε
 * εγειρεται·| pro εγγερεται
 53-VIII, 11. — και επορευθη·...
 μηκετι αμαρτανε

CAPUT VIII

12. ¶ < αυτοις ελαλησεν ο ις
 * και ειπεν| pro λεγων man
 1, sed > sup και et in
 marg λεγων scr man 2
 εμει
 † περιπατηση
 14. ¶ < η μαρτυρια μου| αληθης
 εστιν,
 15. κρινεται,
 κρινω
 16. — και¹
 κρισεις
 * αληθεινη pro αληθης
 εμει,
 18. εμει
 μαρτυρι
 19. ηδεται¹|
 < αν ηδεται²
 20. — ο ιησους
 21. — ο ιησους
 ζητησεται
 αποθανεισθαι,|
 δυνασθαι
 22. δυνασθαι
 23. * ελεγεν pro ειπεν
 εσται, pro εστε bis
 εμει bis

- < τουτου του κοσμου bis
24. — οτι¹
αποθανεισθαι bis
πιστευσηται
ειμει|
25. ¶ * |ειπον pro ελεγον
— και¹
26. * ειπειν pro λαλειν
† αλλα
* λαλω| pro λεγω
28. — αυτοις
|υψωσηται
γνω|σεσθαι
ειμει
εδειδαξεν|
— ο πατηρ μου
29. — ο πατηρ
30. ¶ 31. * μενηται pro μεινητε
|εσται,
32. γνωσεσθαι
33. ¶ * προς αυτον pro αυτω
— οτι
γενησεσθαι,|
34. ¶ 35. οικεια
— ο υιος μενει εις τον αιωνα
36. — ο υιος
εσεσθαι,|
37. εσται
ζητειται
αποκτιναι,
38. * |α εγω pro εγω ο
* απο του πρς ταυτα pro
παρα τω πατρι μου
— ουν
* α ηκουσατε pro ο εωρακατε
* του πρς| pro τω πατρι
— υμων
|ποιειται·
39. ειπον pro ειπεν (error edit
Oxon)
- αν
40. ζητει|ται
αποκτιναι
41. ποιειται
† |ειπαν
— ουν
πορνιας
† γεγε|νημεθα,
42. ¶ — ουν
+ ουκ post εμαυ|του
† αλλα
α|πεστιλεν,
43. γινωσκεται
δυνασθαι|
44. + του ante πρς¹
εσται,
|επιθυμιας
θελεται|
† ουκ pro ουχ
45. ¶ πι|στευεται
46. — δε
* δι|ατι (δια in marg, τι in
ras man 3)
— υμεις
πιστευεται
47. ακουεται
εσται,
48. — ουν
† ειπαν
σαμαριτης
49. ατιμαζεται
51. < τον εμον λογον pro τον
λογον τον εμον
52. — ουν
* γενησεται pro γευσεται
53. — πατρος ημων
— συ²
54. ¶ * δοξασω pro δοξαζω
— μου²
λεγεται

- * ημων pro υμων
 55. † καν| pro και εαν
 * υμιν pro υμων
 † αλλα
 56. ειδη
 57. ¶ † ε|ωρακες,
 58. |ειμει,
 59. — δε
 — διελθων δια μεσου αυτων·
 και παρηγεν ουτως

CAPUT IX

2. ραβ|βει
 3. — ο ante ις,|
 4. * ημας pro εμε
 δι
 * ημας pro με
 * ως pro εως
 5. ειμει
 6. χαμε|
 † του² (ο man 4)
 7. νεψε pro νυψαι
 8. * προσετης pro τυφλος
 προσετων,|
 9. — οτι¹
 * ελε|γον ουχι αλλα pro δε,
 οτι
 ειμει>|
 10. † ηνεωχθησαν
 11. — και ειπεν¹
 — την κολυμβηθραν
 * τον pro του ante σιλωαμ'
 * ουν pro δε
 12. * και ειπαν pro ειπον ουν
 14. * εν η ημερα pro οτε
 † ηνεωξεν
 15. <μου| επι τους οφθαλμους
 16. <ουκ εστιν ουτος παρα θυ
 ο| ανος
 + δε post |αλλοι

- <σημα τοιαυτα
 17. + ουν post λεγουσιν|
 † ηνεωξεν pro ηνοιξε
 18. <ην τυφλος
 19. — λεγοντες
 λεγεται
 <βλεπει αρτι,
 20. — αυτοις
 † ειπαν,
 21. * η τις in ras man 1 (τις
 prim scr)
 † ηνεωξεν pro ηνοιξεν
 <ηλικειαν εχει αυτος
 — αυτον ερωτησατε· αυτος
 * εαυτου| pro αυτου²
 22. * συνεθεντο pro συνετεθειντο
 † αν pro εαν
 23. † ειπον (corr ειπαν man 4)
 ηλικειαν
 * ε|περωτησατε, pro ερωτη-
 σατε
 24. <τον| ανθρωπον εκ δευτερου
 † ειπαν
 <ουτος ο ανος
 25. — και ειπεν
 26. * ουν pro δε
 — παλιν
 † |ηνεωξεν pro ηνοιξε
 27. θελεται bis
 28. * και ελοιδορησαν pro ελοι-
 δορησαν ουν
 † ειπαν,
 <μαθητης ει
 † μωνσεως
 29. † μωνσει
 30. <τουτω γαρ
 † ηνεωξεν pro ανεωξε
 31. † αλλα
 32. † ηνε|ωξεν pro ηνοιξε
 34. † ειπαν

- † εξεβαλαν
 35. + δε post ηκουσεν
 — εξω
 — αυτω
 * ανον| pro θεου
 36. — απεκριθη εκεινος
 — ειπε
 + εφη post εστιν
 37. — δε
 † ε|ορακας
 38-39. — ο δε εφη ···· ειπεν ο
 ιησους
 40. — και¹
 < μετ αυτου οντες
 † ειπαν
 41. |ειχεται
 λεγεται|
 * αι αμαρτια pro η ουν
 αμαρτια
 * |μενουσιν, pro μενει

CAPUT X

2. * εκεινος εστιν ο ποιμην pro
 ποιμην εστι
 3. * φωνει pro καλει
 4. — και¹
 * παντα| pro προβατα¹
 7. — παλιν
 ειμει
 8. < ηλθον προ| εμου
 9. ειμει
 † αν pro εαν
 — και εισελευσεται
 10. † περι|σον
 11. ειμει
 12. — δε
 * εστιν| pro εισι
 — τα προβατα³
 13. — ο δε μισθωτος φευγει, οτι
 μισθωτος εστι

14. ¶ ειμει
 * γινωσκουσιν με τα| εμα,
 pro γινωσκομαι υπο των
 εμων
 15. γεινωσκει
 * διδωμι pro τιθημι
 16. * εκ sup tamen man I
 < |δει με
 * |ακουσωσιν, pro ακουσουσι
 * γεινησονται pro γενησεται
 17. τι|θημει
 * αυτην| (η in ras man I, α
 prim scr)
 18. ερει
 τιθημει
 + και post εμαυτου,
 * παρα (παρ in ras, α² sup
 tamen man I, απο prim
 scr)
 19. — ουν
 20. ¶ |ακουεται ·
 21. * ελεγον δε αλλοι pro αλλοι
 ελεγον
 * ανοιξαι,| pro ανοιγειν
 22. ¶ * τοτε pro δε
 ενκενια
 — και
 23. † σαλομωντος,|
 24. ερεις,
 25. πιστευεται,
 — τω
 + αυτα| post μου,
 + τα εργα post ταυτα
 * μαρτυρησει pro μαρτυρει
 26. † |αλλα
 πιστευεται,
 * οτι ουκ pro ου γαρ
 εσται|
 — καθως ειπον υμιν
 27. * α|κουουσιν, pro ακουει

28. < διδωμει αυτοις| ζων αιω-
νιον,
29. * ο pro ος
< παντων μει|ζων
30. + μὸν (scr et del man 1)
post ο πῆρ
31. — ουν
— αι ιουδαιοι
32. ¶ — καλα
+ ουν post ποιουν
— αυτων
λιθαζεται
33. — λεγοντες
34. — ο ante τς
+ οτι post υμῶ|
εσται,
36. απεστιλεν
λεγεται
— του ante θυ
ειμει|
37. πιστευ|εται
38. * πισ|τευεται pro πιστευητε
* πιστευεται| pro πιστευ-
σατε
* αναγνωτε pro ινα γνωτε
* γνωσκειται pro πιστευ-
σητε
* τω πῆρι, pro αυτω
39. < αυ|τον παλιν
40. * εμew pro εμεινεν
41. < |εποιησεν σημιον
* ουδε εν, pro ουδεν
— ιωαννης
42. * πολ|λοι ουν επιστευσαν pro
και επιστευσαν πολλοι
< εις αυτον εκει·|
- ειδε
4. ασθενια|
† αλλα
7. * γωμεν pro αγωμεν man 1,
corr αγωμεν man 3
(aut 2)
8. ραββει
9. — ο ante τς
< ω|ραι εισιν
— τουτου man 1, add ·/. sup
et in marg 'τουτου man
2
10. |προσκοπτι
— το
12. * αυτω οι μα|θηται, pro οι
μαθηται αυτου
14. — ουν
* λεγει pro ειπew
† παρησια
15. πιστευ|σηται
† αλλα
16. συνμαθηταις|
17. < εν τω| μνημιω εχοντα,
18. — ως man 1, add sup man 2
19. * πολλοι δε pro και πολλοι
* την μαρ|θαν και την μαρι-
αν, pro τας περι μαρθαν
και μαριαν
— αυτων
20. — ο ante τς
* εκαθητο, pro εκαθεζετο
21. < ουκ αν α|πεθανεν ο αδελφος
μου, pro ο αδελφος μου
ουκ αν ετεθνηκει
22. † εαν pro αν
* αιτησης pro αιτηση
23. ¶ 24. † αναστησεται (ε
man 1 corr sine ras
ex ι)
25. ¶ ειμει

CAPUT XI

1. ¶ 2. αλι|ψασα
3. |απεστιλαν

26. — εις εμε
 28. * τουτο pro ταυτα
 + οτι post ειπουσα
 29. + δε| post εκεινη
 * ηγερθη pro εγειρεται
 * ηρχετο| pro ερχεται
 30. + ετι post ην
 — η ante μαρθα|
 31. οικεια
 * |δοξαυτες pro λεγοντες
 μνημιον|
 32. — ην
 + δε post ιδουσα
 * |αυτου προς τους ποδας pro
 εις τους ποδας αυτου
 < μου απεθανεν
 33. ιδεν
 — αυτη man 1, add sup
 man 2
 34. ειδε,
 36. ειδε
 37. † εδυνατο
 38. * ενβριμων pro εμβριμων
 μενος
 μνημιον,
 σπηλεον|
 39. * τετελευτηκοτος pro τεθνη-
 κοτος
 τεταρτεος
 40. † οψη
 41. — ου ην ο τεθνηκως κειμε-
 νος
 42. ηδιν
 απε|στιλας,
 43. * εκραξεν, pro εκραυγασε
 44. κირιαις|
 οψεις
 < ο ις αυτοις
 λυσεται
 αφεται

45. — ο ιησους
 47. < ποι|ει σημεια
 48. ουτως|
 * |την πολιν pro τον τοπον
 49. — ων
 50. * λογιζεσθαι pro διαλογι-
 ζεσθε
 51. * αρχων pro αρχιερευσ
 † ημελλεν
 * αποθνησκειν ις pro ο ιη-
 σους αποθνησκειν
 53. ¶ * εβουλευσα|το pro συνε-
 βουλευσαντο
 αποκτινωσιν
 54. * |ο ουν ις pro ιησους ουν
 † ε|φρεμ
 † και εκει pro κακει
 * εμει|νεν pro διετριβε
 — αυτου
 57. — και¹
 * εντολας pro εντολην

CAPUT XII

1. — ο τεθνηκως
 + ο ις, post νεκρων
 2. |διπνον
 + αυτω, post διηκονει|
 3. ηλιψε|
 οικεια
 — εκ
 4. * δε ιουδας ο ισκαριω|της
 εις των μαθητων αυτου pro
 ουν εις εκ των μαθητων αυ-
 του ιουδας σιμωνος ισκαριω-
 της
 6. † γλωσσοκομιον
 * εχον pro ειχε και
 7. + ινα post αυτην
 * τηρη|ση pro τετηρηκεν
 8. εχεται bis

9. * ο οχλος ο πα|λυσ pro οχ-
λος πολυς εκ
— εκ νεκρων
10. αποκτινωσιν,
12. — ο ante ις
13. * εκραυγαζον pro εκραζον
† και post κν,
14. εκαθεισεν
15. * θυγατηρ pro θυγατερ
16. — δε
— τοτε
17. |εμαρτυρι
|μνημιου
18. — ο ante οχλος
* ηκουσαν pro ηκουσε
σημιον,|
19. |θεωρειται
ωφελειται
|ειδε
20. < ελληνες τινες
* ανα|βαντων pro αναβαι-
νοντων
21. + τω ante φιλιππω
† βηδσαιδα
22. + ο ante φιλιππος²
23. * αποκρινεται pro απεκρι-
νατο
25. * |απολλυει pro απολεσει
< φυ|λαξει αυτην εις ζωνη
αιωνιον,|
26. < τις διακονη
< εγω ειμει
— και³
28. ¶ ante ηλθεν
29. * δε pro ουν
* εστηκως pro εστως
+ δε post |αλλοι
30. ¶ — ο ante ις
< η φω|νη αυτη
31. κρισεις
- τουτου⁴
34. + ουν post |απεκριθη
< λεγεις συ
35. * εν υμιν pro μεθ υμων
περιπατει|ται
* ως pro εως
εχεται
* λαβη, pro καταλαβη
36. * ως pro εως
ε|χεται
πιστευεται
γενησθαι,|
37. ση|μια
40. * επηρωσεν pro πεπωρωκεν
ειδωσιν
* επιστρε|ψωσιν pro επι-
στραφωσι
* ιασομαι pro ιασωμαι
41. * επει pro οτε
42. — και εκ
< πολλοι των αρχοντων
43. * υπερ pro ηπερ
44. < εκραξεν δε ο ις pro ιησους
δε εκραξε
† |αλλα
46. ¶ 47. + μη post μου
* μηδε φυλαξη,| pro και μη
πιστευη
† αλλα
48. — τη ante ε|σχατη
49. < εντολην μοι
* δεδωκεν pro εδωκε
50. < εγω λαλω
|ουτως

CAPUT XIII

1. * ηλθεν pro ελληλυθεν
2. δι|πνου
* γεινομενου
* ινα πα|ραδω αυτον ιδα σει-

- μωνος ισκαριωτη| pro
ιουδα σιμωνος ισκαριω-
του ινα αυτον παραδω
3. - ο ιησους
* εδωκεν pro δεδωκεν
4. |διπνου
5. εκμασσιν
6. νιπτis|
7. * σοι pro συ
* τι,| pro αρτι
8. < μου| τους ποδας
- ο ante ις,
9. < πετρος σειμων,
10. * ουκ εχει χριαν ει μη pro
ου χριαν εχει η
εσται pro εστε
11. † παραδιδοντα|
+ οτι post ειπεν
ουχει
εσται,|
12. ¶ * εαυτου pro αυτου
* και| ανεπεσεν pro αναπε-
σων
|γινωσκεται
13. φωνειται
λεγεται
ειμει
14. ενειψα
ο|φειλεται
15. υποδιγμα
ποιηται,
16. † μει|ζον pro μειζων²
17. εσται
ποι|ηται
18. † |αλλα
* επηρκεν| pro επηρην
19. πιστευσηται
ειμει,|
20. † |αν pro εαν
21. ¶ παραδωσι
23. + εκ post εις
- αυτον
25. * ουν pro δε
26. - ο ante ις,
* |δωσω ενβαιψας το ψωμιον,
pro βαιψας το ψωμιον
επιδωσω
εν|βαιψας pro εμβαιψας
27. ¶ ante λεγει ουν
28. - δε
29. επι pro επει
† γλωσσοκο|μιον
- ο ante ιουδας,
30. < εξηλ|θεν ευθυς, pro ευθεως
εξηλθεν
31. + ουν post οτε
32. - ει ο θεος εδοξασθη εν αυτω
- και ευθυς δοξασει αυτον
33. μεικρον
ειμει,|
ζητησεται
* ειρηκα pro ειπον
- οτι
- εγω
δυνα|σθαι
34. κενην
αγαπαται²
35. εσται
εχηται
36. < ακολουθησεις δε υστερο|
- μοι²
37. + νυν post σοι
* αρτι υπερ| σου την ψυχην
μου pro αρτι; την ψυ-
χην μου υπερ σου
38. * |αποκρινεται pro απεκριθη
- αυτω
† φωνηση
* συ με| απαρνηση pro
απαρνηση με

CAPUT XIV

1. πιστευεται bis
2. οικεια
— αν
+ οτι| post υμιν¹
3. — και²
† παραλημ|ψομαι
< |εγω ειμει
4. — εγω
— και²
— οιδατε²
5. — και
6. ειμει
7. * εγνωκε|ται pro εγνωκειτε¹
* γνωσεσθαι, pro εγνωκειτε²
— αν
† γιγνωσκεται
8. διξον
9. * τοσountω χρονω pro τοσoun-
τον χρονον
ειμει
— και²
10. < ποιει τα εργα αυτος|
11. πιστευεται bis
+ γε post ει δε μη
— μοι²
12. — μου
13. αι|τησηται
14. ¶ + με post αιτησηται
15. αγαπαται
17. † γιγνωσκει|
— αυτο²
— δε
γιγνωσκεται
* αυτον pro αυτο³
* εστιν, pro εσται
19. θεωρειται
ζησεσθαι,
20. — εν¹

- |γνωσεσθαι
22. + και post | κε
< μελλεις ημιν|
23. — ο ante ις
* ποιησομεθα,| pro ποιησο-
μεν
24. ακουεται
25. ¶ post υμιν μενω| amissa
sunt duo folia ad verba
|εαν δε πορευθω, XVI, 7

CAPUT XVI

10. — μου
θεωριται
11. κερριτε|
12. δυ|νασθαι
13. — δε
* εν τη αληθεια παση, pro
εις πασαν την αληθειαν
* ακουσει pro αν ακουση
14. † |λημψεται
15. * λαμβανει pro ληψεται
16. * ουκετι| pro ου
θεωριται
ο|ψεσθαι
— οτι εγω υπαγω προς τον
πατερα
17. † ειπαν
* ουκε|τι pro ου
θεωριται
ο|ψεσθαι
— οτι
18. < τι εστιν τουτο|
— ο λεγει
19. † |εγνοι pro εγνω
— ουν
— ο ante ις
* ημελλον pro ηθελον
ζητι|ται
θεωρειται

- οψεσθαι
 20. κλαυσεται
 θρηνησεται
 λυπη|θησεσθαι,
 22. < νυν μεν λυπην
 * εξεται man 1 pro εχετε
 (sup ξ scr χ man 2)
 * αφερεi pro αιρει
 23. — εν¹
 ερωτησεται|
 — οσα
 αιτησεται
 24. * |αιτησασθαι pro αιτειτε
 † λημψεσθαι,
 * πεπληρωμενη ην,| pro η
 πεπληρωμενη
 25. — αλλ¹
 * απαγγελω pro αναγγελω
 26. < αιτησασθαι εν| τω ονοματι
 μου, pro εν τω ονοματι
 μου αιτησεσθε
 28. — εξηλθον παρα του πατρος
 αφιημει
 29. — αυτου
 ειδε
 + |εν ante παρρησια
 31. — ο ante ις
 πιστευεται|
 32. — νυν
 |σκορπισθηται
 αφηται,
 ειμει|
 33. εχεται,
 * |εχεται, pro εξετε
 θαρσειται
- σου²
 2. * |δωσ αυτω pro δωση αυτοις
 3. * γι|νωσκουσιν pro γινω-
 σκωσι
 — σε
 αληθειον|
 * απεστιλεν pro απεστειλας
 4. + σου post εργον|
 * τελιωσας pro ετελειωσα
 * εδωκας pro δεδωκας
 6. * εδωκας pro δεδωκας bis
 * σου pro σοι
 * τετηρηκαν,| pro τετηρη-
 κασι
 7. * εγνωκα pro εγνωκαν
 * εισιν, pro εστιν
 8. * εδωκας pro δεδωκας
 * εδωκα pro δεδωκα
 * αυτο pro αυτοι
 — και εγνωσαν
 |απεστιλας,
 9. * εδωκας pro δεδωκας
 11. ειμει
 * ω pro ους
 * εδωκας pro δεδωκας
 12. — εν τω κοσμω
 * ω pro ους
 * εδωκας pro δεδωκας
 + και post μοι,
 13. * εαυτοις,| pro αυτοις
 14. * εδωκα pro δεδωκα
 εμεισησεν
 ιμει
 16. < |ουκ ειμει εκ του κοσμου,
 17. — σου
 + η ante αληθεια
 18. απεστιλας
 |απεστιλα
 19. — εγω
 < |ωσιν και αυτοι

CAPUT XVII

1. * λελαληκεν pro ελαλησεν
 * επαρας pro επηρε
 — και² — και³

- 20 < μονων ε|ρωτω, pro ερωτω
μονον
* υπερ pro περι²
21. * π̄ηρ| pro πατερ
— εν²
* πιστευη| pro πιστευση
απεστιλας,
22. † καγω pro και εγω
+ μου post δο|ξαν
* εδωκας pro δεδωκας (δεδω-
κας prim scr man 1,
sed δ¹ del man 1 et 2)
— εσμεν
23. τετελιωμενοι
— ινα²
απεστιλας,
* καμε pro εμε
24. * ο pro ους
|ειμει
† και εκεινοι pro κᾱκεινοι
* θεωρουσιν man 1, corr
θεωρωσιν man 2
* |δεδωκας pro εδωκας
25. < εγνων σε
απεστιλας,
26. † και ε|γω pro κᾱγω
7. ζητειται,
8. ¶ — ο ante ις
ειμει,
ζητειται
αφεται
10. επε|σεν
* ωταριον pro ωτιον
11. — σου
12. χειλιαρχος
13. * ηγαγδ| pro απηγαγον
— αυτον
14. συνβουλευσας
συμφερι
* απο|θανειν pro απολεσθαι
15. — ο¹
< γνωστος ην
16. ιστηκει
ος pro ον (error edit
Oxon)
* τω pro τη
* εισηνεγκε| pro εισηγαγε
17. + αυτω post ον
ειμει,
18. ιστηκεισαν
εθερμε|νοντο,
+ και post δε
< πετρος μετ αυτων| pro μετ
αυτων ο πετρος
θερμενομενος,
20. — τη ante συναγωγή
* |παντες pro παντοτε
21. * ε|ρωτας, pro επερωτας
* ερωτησον pro επερωτησον
ειδε
22. < παρε|στηκως των υπερετων,
23. * ο δε ις ειπεν| αυτω pro
απεκριθη αυτω ο ιησους
* ειπον pro ελαλησα
24. + ον post απεστιλεν
25. θερμενομενος,|

CAPUT XVIII

1. ¶ * |του κεδρου pro των
κεδρων
* εισ|εληλυθεν pro εισηλθεν
2. πολλακεις
3. ¶ 4. ¶ * δε pro ον
ιδως
5. |ειμει,
6. — οτι
ειμει
† απηλ|θαν
† επεσαν
χαμε,|

- ειμει|
 27. — ο
 † ευθυς
 28. πρετωριον bis
 * πρωει, pro πρωια
 * αλλα pro αλλ' ινα
 29. < προς αυτους ο πειλατος|
 † εξω ante και
 * φησιν, pro ειπε
 φει|ρεται
 30. * κακον ποιων pro κακοποιος
 * πα|ραδεδωκειμεν pro παρε-
 δωκαμεν
 31. πειλατος,
 λαβεται|
 κρεινατε,
 — αυτον²
 απο|κτιναι
 32. < πληρωθη ο λο|γος του ιω
 33. ¶ < παλιν εις το πρετωριδ|
 πειλατος
 34. * και απεκρωατο pro απε-
 κριθη αυτω
 < ειπον σοι|
 35. πειλατος
 * μη pro μητι
 |ειμει,
 36. ¶ — ο ante ις
 < ην εκ του| κοσμου τουτου
 < οι εμοι ηγωνιζοντο αν|
 37. πει|λατος
 — ο ante ις
 |ειμει
 — εγω²
 † γεγενημαι
 38. πειλατος
 39. * απολυω υμιν pro υμιν απο-
 λυω¹
 |βουλευσθαι
 † ινα post ουν

< απολυσω υμιν| pro υμιν
 απολυσω²

40. — παντες
 † βαραββαν in ras man 1;
 (prim scr βαρραβαν)

CAPUT XIX

1. * λαβων pro ελαβεν
 πειλατος
 — και
 3. † |και ηρχοντο προς αυτον
 ante και ελεγον
 * εδιδο|σαν pro εδιδουν
 4. — παλιν
 < ο πειλατος εξω
 ειδε
 |γνωται
 * αιτιαν εν αυτω ουχ pro
 εν αυτω ουδεμια αι-
 τια
 5. ¶ * ιδου pro ιδε
 6. ¶ ιδον
 πειλατος
 λαβεται
 < υμεις| αυτον
 σταυρωσασται,
 ουχι|
 7. ¶ — αυτω
 — ημων
 οφειλει|
 < υιον του θῡ εαυτδ|
 8. πειλατος
 9. πρετωριον
 καῑ| και pro και² (scr et
 del man 1)
 10. ¶ πειλατος
 11. † αυτω post |απεκριθη
 < |κατ εμου ουδεμια
 < δεδομενδ| σοι
 μιζονα

12. < ο πειλατος ἐζητι αὐτον
απο|λυσαι,
* ἐκραυγαζον| pro ἐκραζον
< ποιων εαυτον pro αὐτον
ποιων
13. πειλατος
* τῷ| λογων τουτων pro του-
τον του λογον
< τον ἰν ἐξω|
ἐκαθεισεν
14. * ἦν ως pro δε ωσει
* ἐλε|γεν pro λεγει
εἶδε
15. * ἐλεγον pro ἐκραυγασαν
¶ ante λεγει αυτοις
πειλατος
βασειλεα,²
16. * |οι δε παραλαβοντες pro
παρελαβον δε
— και
17. + εαυτω post βασταζων
— αυτου
* ο pro ος
19. πειλατος
20. * |τοτε pro τουτον
< ανεγνωσαν πολ|λοι
— ελληνιστι
+ εβραειστι,| post ρω|μαει-
στι,
21. πειλατω
ειμει
22. ¶ πειλατος
23. χειωνα|
χειτων
† αραφος
24. † |ειπαν
— εαυτοις
25. — του ιησου
26. — παρεστωτα
— αυτου
27. * εἶδε pro ἰδον
28. ἰδως
— ἡδη
τελιωθη|
29. — ουν
— οι δε πλησαντες
+ ουν μεστον του post σπογ|-
γον
— και
30. — ο ante τῷ
κλεινας
* παραδεδωκεν pro παρε-
δωκε
31. < ἐπι παρασκευη ἦν ante
ι|να μη
— ἡ ante |ημερα
32. † συνσταυρωθεντος
33. |επει pro ἐπι
ἰδον
< η|δη αὐτον
34. † |αλλα
< ἐξηλθεν| ευθυς
35. αληθεινη
† και ἐκεινος pro κάκεινος
+ και post ινα
πιστευ|σηται,
38. ¶ — ο ante ιωσηφ
† αριμα|θιας
πειλατος,
* ἦλθον| pro ἦλθεν
* ἦραν pro ἦρε
* αὐτον, pro το σωμα του
ιησου²
39. * ἐχων ἐλιγμα pro φερων
μιγμα
† ζμυρ|νης
40. * ἦν pro ἐστι
41. μνημιον|
* ἦν τε|θειμενος, pro ἐτεθη
42. μνημιον

CAPUT XX

1. † μαριαμ'
— πρωι
* επι pro εις
| μνημιον,
† κα pro και
+ απο της θυρας post ηρμε-
νον
μνημιου,|
2. μνημιον
3. μνημιον|
4. * επι pro εις
μνημιον|
5. † μεντοις pro μεντοι
6. + και ο post ουν
μνη|μιον
8. μνη|μιον,
9. ηδισαν
11. ιστηκει
* |τω μνημιω pro το μνη-
μιον¹
< εξω κλαιουσα,|
| μνημιον²
13. * τεθεικασιν| pro εθηκαν
14. — και¹
* ειδεν pro θεωρει
— ο ante ις
15. ¶ — ο ante ις
— ει
* εβαστα|ξας pro εβαστα-
σας
< εθηκας αυτῳ|
< αρω αυτον·|
16. ¶ † μαριαμ',
+ εβραιστι post αυτω
17. ¶ — μου² — μου³
| αναβενω
18. * αναγγελ|λουσα pro απαγ-
γελλουσα

- * εωρακα| pro εωρακε
19. οφειας
* |μιας pro υη μια των
κε|κλισμενων
— συνηγμενοι
20. * ταυτα pro τουτο
< αυτοις, post πλευραν|
— αυτον
21. < αυτοις post παλιν
— ο ιησους
22. < αυτοις και λεγει
λαβε|ται
24. ¶ 25. † εορακαμεν
< μου τον δακτυλον
< μου| την χειραν, pro την
χειρα μου
26. † μετα pro μεθ'
— αυτον
— ο ante ις
κεκλισμενω|
27. ειδε|
28. ¶ — και¹
— ο¹
29. * |ειπεν δε pro λεγει
† εορακας
— θωμα
* ειδοτες| pro ιδοντες
30. σημια
* πεποι|ηκεν pro εποιησεν
31. πιστευση|ται
— ο ante ις
< ο χς εστω
εχηται|

CAPUT XXI

1. ¶ < |ο ις παλιν
2. ζεβεδεου,
3. ¶ * ανεβησαν pro ανεβησαν
— ευθυς
* ουδε ε·| pro ουδεν

4. — ο ιησους εις ιησους
εστι
5. * |και λεγει pro λεγει ουν
— ο ιησους
— τι
εχεται,
6. * |λεγει pro ο δε ειπεν
βαλεται
|ευρησεται,
* οι δε εβαλον pro εβαλον
ουν
< ισχυσαν ελκυσαι
8. * |πλοιω pro πλοιαριω
† αλλα
† |πηχεων pro πηχων
9. * ανεβησαν pro απεβησαν
10. ¶ |ενεγκатаι
επιασатаι
11. * |ενεβη pro ανεβη
+ ουν ante σιμων
* εις την γην pro επι της γης
< |μεγαλων ιχθυων
12. ¶ * |αρισταται| pro αριστη-
σατε
13. — ουν ο
14. — ο ιησους
— αυτου
15. ¶ * |ιωαννου pro ιωνα
+ παντων post |πλειον
16. < |παλιν λεγει αυτω
* |ιωαννου pro ιωνα
17. * |ιω|αννου pro ιωνα
* αγαπας pro φιλεις
* λεγει pro ειπεν²
< παν|τα συ
† γιγνωσκεις
— ο ιησους
† προβατα man 1, προβατια
man 2 (ι sup)
18. * αλλοι pro αλλος
* ζωσουσιν, pro ζωσει
* α|ποιουσιν σε pro οισει
+ συ post οπου²
19. * ελεγεν pro ειπε
20. — δε
— ακολουθουντα
διπνω
+ αυτω post ειπεν
21. * ειπεν pro λεγει
22. < |μοι ακολουθει|
23. < ουτος ο λογος
* |ουκ ειπεν δε pro και ουκ
ειπεν
24. + και post ο²
< αυτου| η μαρτυρια εστιν|
— αμην
- Subscr κατα ιωαννην man 1.

2. SECUNDUM LUCAM

Inscr ευαγγελιον κατα λουκαν man 2

CAPUT I

- | | |
|---------------------------------|--------------------------------|
| 1. ¶ — εν | 26. ¶ * απο pro υπο |
| 2. † αυθοπται | 27. * εμνηστευμενην pro μεμνη- |
| 3. ανωθε | στευμενην |
| 4. ασφαλιᾱ: > | ανδρει, |
| 5. ¶ — του | † δανειδ', |
| † αβιλ', pro αβια | 28. ¶ — ο αγγελος |
| * γυνη αυτω pro η γυνη | — ευλογημενη συ εν γυναιξιν |
| αυτου | 29. ¶ — ιδουσα |
| * αυτη pro αυτης | < επι τω λογω διαταραχθη |
| 6. * πασαις (αις in ras man 1 ; | — αυτου |
| duo litt prim scr) | 31. † συνλημψη |
| 7. * ην ε λισαβετ pro η ελιστα- | 32. * αυτος pro ουτος |
| βετ ην | † δωση pro δωσει |
| 8. ¶ 9. ιερατιας, | † δανειδ' |
| 10. < ην του λαου | 34. ¶ * ε στι pro εσται |
| 11. ¶ 13. ¶ 14. * γενεσει | επι pro επει |
| pro γεννησει | † γιγνωσκω, |
| 15. σικαιρα | 35. ¶ δυ ναμεις |
| * εν κοιλια pro εκ κοιλιας | * διοτι pro διο |
| 17. † ηλια, pro ηλιου | 36. ¶ † συγγενεις pro συγγενης |
| απιθεις | * συνειληφεν pro συνειλη- |
| 18. ¶ ειμει | φνυια |
| 19. ¶ ειμει | * γηρει pro γηρα |
| 20. * αχρις pro αχρι ης | 37. * του θυ pro τω θεω |
| * πλησθησον pro πληρω- | 38. ¶ 39. ¶ οριων |
| θησονται | 41. ¶ εσκειρτησεν |
| 21. ¶ < εν τω ναω αυτον, | 42. * κραυγη pro φωνη |
| 23. ¶ λιτουργιας | ¶ ante ευλογημενη |
| 25. ουτως | 43. — μου |
| — ο ante κς | 45. * η καρδια pro μακαρια |
| † εφειδεν pro επειδεν | τελωσεις |
| — το | 46. ¶ 48. ταπινωσιν |
| | 49. * μεγαλα pro μεγαλεια |
| | 50. * και γενε ας pro γενεων |

CAPUT II

52. ταπινους|
 53. πινωντας
 εξαπεστιλεν
 56. * ως pro ωσει
 τρις,
 57. ¶ 59. ¶ < ημερα τη ογδοη,|
 pro ογδοη ημερα
 60. ¶ αποκριθισα
 61. † ειπαν
 * εκ της συγγενειας pro εν
 τη συγγενεια
 63. ¶ 64. ¶ 65. ¶ — και²
 |ορινη
 + και post ιουδαιας,
 66. ¶ * |ταις καρδιαις pro τη
 καρδια
 + γαρ| post και²
 67. ¶ † επροφητευσεν
 68. — κυριος
 * του λαου| pro τω λαω
 69. — τω
 † δανειδ'
 — του
 70. — των²
 < αυτου προφητων,
 74. — των
 — ημων
 75. * πασαις ταις ημε|ραις pro
 πασας τας ημερας
 — της ζωης
 76. + δε post συ
 * ενωπιῳ| pro προ προσωπου
 77. — του ante δουναι
 * αυτου, pro αυτων
 78. * επισκεψε|ται pro επεσκε-
 ψατο
 79. σκοτι
 80. ¶ εκρατεου|το

1. ¶ + |του ante απογραφεσθαι
 2. ¶ * κυρινου,| pro κυρηνιου
 3. * εαυτου pro ιδιαν
 4. ¶ † δανειδ' bis
 5. * απογραφεσθαι pro απο-
 γραψασθαι
 * εμνηστευμενη pro μεμνη-
 στευμενη
 — γυναικι
 νεκυω·|
 6. ¶ 7. — τον πρωτοτοκον
 — τη ante φατινη·
 8. ¶ 9. — ιδου
 + σφοδρα·| post μεγαν
 10. ¶ φοβεισθαι·|
 11. < κς χς
 † δανειδ'
 12. σημιον·
 ευρησεται
 + και post εσπαρ|γανωμενον
 — τη ante φατινη·|
 13. εξεφνης
 14. * ευδοκειας·| pro ευδοκια
 15. ¶ — και οι ανθρωποι
 * ελαλοῦ| pro ειπον
 16. ¶ * ευρον pro ανευρον
 17. * ε|γνωρισαν pro διεγνω-
 ρισαν
 19. ¶ συνβαλλουσα
 20. * υπεστρεψαν pro επεστρε-
 ψαν
 ιδον
 21. ¶ |περιτεμιν
 * αυτον, pro το παιδιον
 † συνλημφθηναι
 22. † μω|υσεως
 24. + τω ante νομω
 † νοσσοις pro νεοσσοις

25. ¶ <ανθρωπος ην
<ην αγιον
26. ιδιν
* ειδη| pro η ιδη
- τον ante |χ̄ν
27. * εισαγειν pro εισαγαγειν
ειθεισμενον
28. ανκαλας
- αυτου
† ηυλογησεν
33. * ο πατηρ αυ|του pro ιωσηφ
- αυτου¹
34. † ηυλογησεν
35. - δε
36. ¶ <μετα α|δρος ετη
ζ̄ pro επτα
37. + ην post |και¹
πδ̄ pro ογδοηκονταεσ-
σαρων
- απο
+ τε post ιηστιας
38. - αυτη¹
* θω pro κυριω
- εν
39. ¶ * παντα pro απαντα
* επεστρεψαν pro υπεστρε-
ψαν
- την ante πολιν
* εαυτων pro αυτων
40. ¶ - πνευματι
* σοφια, pro σοφιας
41. ¶ † καθ pro κατ'
42. * δεκα δυο, pro δωδεκα
* ανα|βαινοντων pro ανα-
βαινων
- εις ιεροσολυμα
43. τελιωσαντων
* εγνω|σαν οι γονεις αυτου·
pro εγνω ιωσηφ και η
μητηρ αυτου

44. <ειναι εν τη συνοδια·
* συγγενευσιν pro συγ-
γενεσι
- εν³
45. - αυτον¹
* αναζητουντες pro ζητουντες
46. ¶ † μετα pro μεθ'
τρεις
47. - οι ακουοντες αυτου
48. ειδο|τες
¶ ante και²
<ειπεν ante προς αυτον
† οδυνουμε|νοι
49. ¶ * ζητειτε| pro εξητειτε
* οιδατε pro ηδειτε
- μου
<με ειναι,
51. ¶. ¶ ante και⁴
* ετηρει pro διετηρει
- ταυτα
52. ¶ + ο ante ις
+ τη ante σοφια

CAPUT III

1. ¶ ετι
τιβαιριου
πειλατου
* ιουδαιας·| pro ιουραιας
- και³
2. * επι| αρχιερεως pro επ' αρ-
χιερων
¶ ante |εγενετο
- του
3. - την
4. - λεγοντος
ποιειται
5. ταπινωθησεται|
σκολεια
7. ¶ - φυγειν
- οργης

CAPUT IV

8. * καρπον αξιον pro καρπους
αξιους
αρξησθαι
|εγειρε
10. ¶ *επηρωτησαν pro επηρω-
των
* ποιησωμεν, pro ποιησομεν
11. * |ειπεν pro λεγει
χειωνας|
12. † ειπαν
* |ποιησωμεν, pro ποιησομεν
13. πρασσεται,|
14. <τι ποιησωμεν κ(αι) ημεις·|
pro και ημεις τι ποιησο-
μεν;
δια|σεισεται
συκοφαντησεται|
αρκεισθαι
15. ¶ 16. ¶ <λεγων πασιν ο
ιωαννης| pro ο ιωαννης
απασι λεγων
ειμει|
εικανος
17. †ειτον|
18. ¶ |ευηγγελιζετο
19. ¶ <των ποιηρων ων εποι-
ησεν pro ων εποησε
ποιηρων
21. ¶ * παν|τα pro απαντα
22. ειδι
* ως pro ωσει
¶ ante και φωνην
— λεγουσαν
23. — ο ante ις
<αρχομενος ωσει ετων λ̄
pro ωσει ετων τριακοντα
αρχομενος
< υιος ως| ενομειζετο
23—38. — του ηλι, του ματθα
...του αδαμ, του θεου

1. ¶ <πληρης π̄νς αγιου
* εν τη ερημω· pro εις την
ερημον
2. μ̄ pro τεσσαρακοντα
— υστερον
|επεινασεν·|
3. * ειπεν δε pro και ειπεν
4. ¶ <προς αυτον ο ις pro ιη-
σους προς αυτον
— λεγων
— μονω
— αλλ' επι παντι ρηματι θεου
5. — ο διαβολος
— υψηλον
* γης pro οικουμενης
6. * πασα| ταυτην pro ταυτην
απασαν
* πα|ραδιδωμι pro διδωμι
7. † εμου pro μου
8. ¶ <ο ις ειπεν αυτω
— υπαγε οπισω μου σατανα
— γαρ
<κ̄ν τον θ̄ν σου προσκυ-
νησεις
9. ¶ * |ηγαγεν δε pro και ηγαγεν
— ο ante υιος
10. † περι σου post περι σου
12. ¶ — οτι
γεγραπται| pro ειρηται
13. πικρασμον
16. — την ante ναζαρεθ̄
* ανατεθραμ|μενος, pro τε-
θραμμενος
ιωθος
17. <του προφητου ησαιου·|
* ανοιξας pro αναπτυξας
— τον ante τοπον,
18. εινε|κεν

- * ευαγγελισασθαι pro ευα-
γελιζεσθαι
— ιασασθαι τους συντετριμ-
μενους την καρδιαν
19. απο|στιλαι
† τεθραυμενους (av in ras
man 3, τεθρωμενους
man 1)
20. + και post βιβλιον
εκαθεισεν,
< οι οφθαλ|μοι εν τη συνα-
γωγη
21. ¶ — οτι
22. < ουχι υ|ιος εστιν ιωσηφ'
ουτος,|
23. ¶ ερειται
* εις την pro εν τη
† καφαρναουμ',
24. ¶ * ε|αυτου, pro αυτου
25. + οτι post υμιν|
εκλισθη
* μεγαλη pro μεγας
26. † σαραππα
* σει|δωνιας pro σιδωνος
27. † ελεισεον pro ελισσαιου
< εν τω ισραηλ| ante επι
† ναιμαν| pro νεεμαν
29. — της ante οφρυος
πολεις
< ωκοδομητο αυτων
* ωστε| pro εις το
31. ¶ † καφαρναουμ'
33. ¶ — λεγων
35. * απ pro εξ
— μηδεν βλαψαν αυτον
36. † δυ|ναμει (ι sup man 1)
38. ¶ * απο pro εκ
οικειαν
39. διηκονι
40. ¶ ποικει|λαις

- * ηγον pro ηγαγον
* επιτι|θεις pro επιθεις
* εθεραπευεν pro εθερα-
πευσεν
41. — απο
* |κρανγαζοντα pro κραζοντα
— ο χριστος
† ηα pro εια
< λαλειν| αυτα
ηδισαν
42. ¶ * |επεζητουν pro εξητουν
43. ¶ < δει με|
* επι pro εις
* απεσταλην,| pro απεσταλ-
μαι
44. ¶ * εις τας συναγωγας pro
εν ταις συναγωγαις
* τω| ιουδαιων, pro της γα-
λιλαιας

CAPUT V

1. + και post αυτω
— του ante ακουειν|
2. < πλοια δυο
< απ αυτων απο|βαντες
* επλυνον pro απεπλυναν
3. — του ante σιμωνος,
ολειγον,
* καθεισας δε| pro και κα-
θισας
4. ¶ * επαναγαγεται pro επα-
ναγαγε
χαλασεται
5. ¶ — της
επει pro επι
* σω| ρηματι pro ρηματι σου
* τα δικτυα·| pro το δικτυον
6. < |πληθος ιχθυων
* διερρησονται| pro διερ-
ρηγνυτο

- * τα δικτυα pro το δικτυον
7. — τοις²
συνλαβεσθαι
† ηλθαν
* επλησθησαν pro επλησαν
8. + ο ante σιμων
— πετρος
— του ante τω
εμει
10. ζεβεδεον
¶ ante και³
11. ¶ + και post πλοια
12. ¶ 13. ¶ * λε|γων pro ειπων
καθαρισθητει·
14. — αυτος
† μωυσης
15. — υπ' αυτου
ασθενι|ων
17. ¶ * χωρας| pro κωμης
δυναμεις
* ειασθαι αυτον,| pro ιασθαι
αυτους
18. ¶ 19. — δια¹
κλεινιδιω
20. * σου αι αμαρτιαι·| pro σοι
αι αμαρτιαι σου
21. γραμ|ματις
βλασφημειας|
αφειεναι
22. δια|λογιζεσθαι
23. * |σου αι αμαρτιαι, pro σοι
αι αμαρτιαι σου
εγειρε
|περιπατι·
24. ειδηται
< ο υιος του| ανθρωπου εξου-
σιαν εχει
* παρα|λυτικω pro παραλε-
λυμενω
εγειρε
25. * αυ|των (αυ in ras man 1;
πα|των prim scr)
* εφ ο pro εφ' ω
26. — και εκστασις·...·τον θεον
27. ¶ λευειν
28. * παν|τα pro απαντα
* ηκολουθει pro ηκολουθησεν
29. ¶ — ο ante λευεις|
οικεια
< |πολυς τελωνων
* αμαρτωλων, pro αλλων
30. < οι φαρισαιοι και οι γραμ-
ματις αυτων
+ των ante τελω|νων
† εσθιεται κα πει|νεται: >|
31. — ο ιησους
χρι|αν
υγειαινοντες
† |αλλα
33. ¶ † ειπαν
— διατι
34. ¶ + ις post |ο δε
δυνασθαι|
36. ¶ + απο ante ιματιον
+ σχισας post και|νου
* σχεισει·| pro σχιζει
* συμφωνησει pro συμφωνει
+ το ante ε|πιβλημα
37. * μη pro μηγε
< ο οινος ο νεος|
38. * βαλληται·| pro βλητεον
— και αμφοτεροι συντηρου-
ται
39. — ευθεως
ναιον|
* χρηστος pro χρηστοτερος

CAPUT VI

1. ¶ — δευτεροπρωτω
— των

- ησθειδ|
2. — αυτοις
— εν
3. < ο ις προς αυτοις ειπεν|
· ανεγνωται
† δαυειδ'|
* οτε pro οποτε
επινασεν
— οντες
4. — ελαβε και
— και⁴
5. ¶ — οτι
< του σαββα| του ο υιος του
ανθρωπου,|
— και²
6. ¶ — και¹
< ανθρωπος εκει,
7. γραμματις|
* θε|ραπνευει pro θεραπνευσει
+ |κατ' ante αυτου,
8. * |ειπεν δε pro και ειπε
† εγειρε (ε' in ras man I; ν
prim scr, id est χειραν
pro χειρα)
στηθει
* και pro ο δε
9. ¶ * δε pro ουν
< προς αυτοις ο ις,
* επερωτω pro επερωτησω
* ει pro τι
* τω σαββατω pro τοις σαβ-
βασιν
10. — αυτοις
εκτωνον
* |και εξετινεν, pro ο δε εποι-
ησεν ουτω
† απεκατεσταθη|
— ως η αλλη
11. * ποιησειεν pro ποιησειαν
12. ¶ * εξελ|θειν αυτον pro εξηλθεν
14. † |σιμων pro σιμωνα
+ και| post αυτου,
+ και post ιωαννην,
* ματ'θολομεον, pro βαρθο-
λομαιον
15. + και ante μαθθεον, (pro
ματθαιον)
— τον του
16. + και ante ιουδαν¹
— και²
17. ¶ + πολυς post οχλος
+ και της περας post ιερου-
σαλημ'|
18. * απο| pro υπο
— και²
19. * εξητουν pro εξητει
20. ¶ ante μακαριοι
* αυτων pro υμετερα
21. πι|νωντες
χορτασθησεσθαι,|
¶ ante μακαριοι²
κλειοντες
* γελασουσι·| pro γελασετε
22. ¶ εσται
— οταν²
|ονιδισωσιν
† ενεκεν
23. * χαρητε pro χαιρετε
* τα αυτα pro ταυτα
24. ¶ απε|χεται
25. + νυν post εντεπλησμενοι
|πινασεται,
— υμιν²
πενθησεται
κλαυσεται,|
26. ¶ * υμιν man I, tamen del
man I
* τα αυτα pro ταυτα
27. ¶ † |αλλα
+ μου| post ακουουσιν

- + και post υμων,
|ποιειται
28. ευλογει|ται
* υμας, pro υμιν
|προσευχεσθαι
* περι pro υπερ
29. * εις| pro επι
εροντος
† χειτωνα
30. — δε τω
|εροντος
απετει·|
31. θελεται
ποιειται
33. ¶ — γαρ
34. * δανισηται pro δανειζητε
ελπιζεται|
* λαβειν· pro απολαβειν
<χαρις εστιν υμιν,
— γαρ οι
δανιζουσ|
* απολαμβανωσιν pro απο-
λαβωσι
35. δανιζετε
* μη|δενα pro μηδεν
* εσται pro εσεσθε
— του
36. ¶ † |γιγνεσθαι
— ουν
— και
37. * ινα pro και ου¹
+ και post κριθηται|
καταδικαζεται
* ινα man 1 pro και ου²
(· και ου· sup man 2)
απολυ|θησεσθαι,
38. — και²
<σεσαλευμενον πεπιεσ|με-
νον (— και²)
— και³
† υπερεκχυννομενον
* ω γαρ μετρω με|τριτε pro
τω γαρ αυτω μετρω ω
μετρειτε
39. ¶ + και post δε
* μη pro μητι
δυνα|τε
* ενπεσονται,| pro πεσουν-
ται
40. ¶ — αυτου¹
41. ¶ * καλφος pro καρφος το
42. ¶ ante υποκριτα
<εκβαλειν· post α|δελφου
σου
43. ¶ * κακον, pro σαπρον
+ παλιν post ουδε
44. † |γιγνωσκεται·|
¶ ante ου γαρ
<σταφυλην τρυγασιν·|
45. — το¹
— θησαυρου της καρδιας αυ-
του
— το²
— του³
† περισευματος
— τη³
47. ¶ |υποδιξω
48. |οικειαν,
† |πλημυρης
† προσερη|ξεν
οικεια
* δια το | καλως οικοδομη-
σθαι αυτην,| pro τεθεμελιωτο
γαρ επι την πετραν. (δια το
in ras tamen man 1; τε·...
prim scr)
49. * οικοδομουντι pro οικοδο-
μησαντι
οικει|αν
* |και pro η

+ αυτη post προσερρηξεν
οικειας

CAPUT VII

1. ¶ *δη pro δε
† καφαρναουμ',|
3. απεστιλεν
* αυτον' (ο in ras ν sup man
3, αυτω man 1)
4. σπουδεως
† παρεξη
5. * εποιησεν pro ωκοδομησεν
6. ¶ *εχοντος pro απεχοντος
οικειας|
* αυτους pro αυτον
< φιλους ο εκατῶ|ταρχης
< εικανος ειμει
< μου υπο την| στεγην
8. ειμει
9. ¶ - ακολουθουντι αυτω
10. < |εις τον οικον οι πεμφθεν-
τες
- ασθενουντα
11. ¶ - εν
* επορευθη pro επορευετο
- ικανοι
12. ¶ * ηγγειζεν pro ηγγισε
< μο|νογενης υιος
13. ¶ * ις pro κυριος
κλεε·|
15. ανε|καθεισεν
16. ¶ 17. - εν'
18. ¶ † απηγγειλον
19. ¶ * ετερον pro αλλον
20. * α|πεστιλεν pro απεσταλκεν
* ετερον pro αλλον
21. * εκεινη pro αυτη
- δε
22. ¶ - ο ιησους
* ειπατε pro απαγγειλατε

† ειδετε (ε' in ras man 3;
ειδατε man 1)

- οτι

+ και post αναβλεπουσιν,

+ και post καθαριζονται|

23. † αν pro εαν

24. ¶ * εξηλθατε pro εξεληλυθατε

25. ¶ * εξηλθατε pro εξεληλυθατε

26. νε pro ναι

27. - εγω

28. * δε| pro γαρ

+ οτι post |υμιν

† μιζον pro μειζων

- προφητης

- του βαπτιστου

* |και ο pro ο δε
|μιζων

29. ¶ 30. * εαυτους| (ε sup
man 1)

+ το βα|πτισμα ιωαννου·|
post αυτου

31. ¶ - ειπε δε ο κυριος

32. * |αγοραις pro αγορα

* λεγοντα·|pro και λεγουσιν
ωρχησασθ(αι)·|

- υμιν'

33. ¶ + ο ante ιωαννης

* |μη pro μητε'

< εσθιων αρτον

† μηδε pro μητε'

< πινων οινῶ|

λεγεται

34. λεγεται,

< φιλος| τελωνων

35. < παντων των| τεκνων αυτης·|

36. ¶ * τον οικον pro την οικιαν

37. ¶ < τις ην εν τη πολει pro
εν τη πολει, ητις ην

+ και post αμαρ|τωλος,

* κατακει|ται pro ανακειται

οικεια

38. < οπισω ante παρα
 < τοις δακρυσιν ante ηρξατο
 * αυτης (ης in ras man 1,
 ου prim scr)
 * εξεμαξεν, pro εξεμασσε
 ηλι|φεν
39. ¶ — λεγων
 † εγιγνωσκειν
40. ¶ < ειπεν ο ις
 < διδασκαλε φησιν
41. † |χρεοφιλεται
 δανιστη
 ωφιλεν
42. — ειπε
 † πλε|ον pro πλειον
 < αγαπησει αυτον,|
43. — αποκριθεις
 < |ο δε σιμων
 πλιον
 + ις post ο δε
44. ¶ * τον οικον| pro την οικιαν
 * υπο pro επι τους
 * μοι pro μου^ι
 * επεδωκας| pro εδωκας
 — της κεφαλης
45. διελειπεν
46. |ελεω
 ηλυψας|
 ηλυψεν,
 — μου τους ποδας
47. † αφιενται pro αφεωνται
 < αυτης αι αμαρτιαι|
 |ολειγον
48. ¶ † αφιενται pro αφεωνται
49. * προς εαυτους, pro εν εαν-
 τοις (αυτους prim scr,
 add ε sup man 1)

CAPUT VIII

1. * δεκα| δυο pro δωδεκα
2. ασθενιων·|
 < ις δαιμονια pro δαιμονια
 επτα
 * εξεληλυθει (ξεληλυθ in
 ras man 1 ?)
3. * αυτοις pro αυτω
 * εκ pro απο
4. * εισπορευομενων pro επιπο-
 ρευομενων
5. — του^ι
 σπιρειν
 * |α pro ο²
 πετινα
 — του ουρανου
6. * δια το, in ras man 1 ; litt
 septem prim scr
7. συν|φνειςαι
 † απεπνιξαν (α² in ras man 1
 aut 2 ; ο aut ε prim scr)
8. ε|φωνι
9. ¶ — αυτου λεγοντες
 < αυ|τη ante ειη
10. δεδοτε
 — της βασιλειας
 * ιδωσιν· pro βλεπωσι
 * συνιωσιν,| (ι¹ sup man 1)
12. ερει
13. πιρασμου
14. ¶ συνπνιγονται
16. ¶ κλεινης|
17. — γαρ
18. |βλεπεται
 ακουεται·
 — αν^ι
 † εαν| pro αν²
19. ¶ 20. * απηγγελθη| pro
 απηγγελη

- λεγοντων
 21. * προς αυτους, (προς αυ in ras man 1; αυτοις prim scr)
 — αυτον
 22. * |εγενετο δε pro και εγενετο + το ante πλοιον
 23. λελαψ
 24. * επαυσατο pro επαυσαντο
 25. — εστιν¹
 26. * κατεπλευσεν pro κατεπλευσαν
 † αντιπε|ρα γαλειλαιας,
 27. — αυτω²
 οικεια
 28. — και¹
 + αυτω, post ειπεν|
 29. * παρηγγελλεν pro παρηγγειλε
 εδεσμιτο
 |πεδες
 31. — και παρεκαλει αυτον
 32. — εκει
 + του|τω, post ορι
 34. ¶ * γεγονως| pro γεγεινημενον
 † εφυγαν
 — απελθοντες
 35. < τον ανθρωπον καθημε|νον,
 36. ¶ ειδον|τες
 37. * παν pro απαν
 ενβας
 38. — εδεετο δε αυτου ···· ειναι
 συν αυτω
 * εδιδασκεν pro απελυσε
 39. < σοι εποιησεν
 40. ¶ 42. * συν|επνιγον αυτον, (επνιγονα in ras man 1)
 43. * ιατροις pro εις ιατρους
 45. ¶ * συν αυτω, pro μετ' αυτου

47. ¶ — αυτω²
 * εναντιον pro ενωπιον
 * πως pro ως
 ειαθη
 48. ¶ θαρσι
 * θυγατηρ pro θυγατερ
 49. * |παρα in ras man 2 (απο man 1)
 51. * ελθων pro εισελθων
 < και ιωαννην και ιακωβω|
 52. εκλεοι
 ¶ ante ο δε ειπεν
 κλαιεται
 * ου γαρ pro ουκ
 54. < παντας εξω,
 55. < δοθηναι αυ|τη
 56. |μηδενει

CAPUT IX

1. ¶ |συνκαλεσαμενος
 — μαθητας αυτου
 2. απεστιλεν
 |κηρυσσω
 * ει|σασθαι pro ιασθαι
 3. ¶ ερεται|
 * ραβδον pro ραβδους
 † χειθωνας pro χιτωνας
 4. οικειαν
 εισελθεται
 με|νεται,
 εξερχεσθαι|
 5. * δεχωνται pro δεξωνται
 — και²
 7. ¶ γεινομενα
 8. + λεγοντων post τινων δε
 9. — ο
 * τις (σ sup man 2)
 10. † βηθ'σαιδαν·|
 11. * δεξομενος pro δεξαμενος
 |ειατο·|

12. κλεινειν,
— δε
13. ¶ * αρτων pro αρτοι
 < ι|χθυνες δυο,
14. |πεντακεισχειλιοι|
 ¶ ante ειπεν
 |κατακλεινατε
15. ουτως
 |ανεκλειναν
16. ¶ † ηυλογησεν
17. * |περισσευμα pro περισσεν-
 σαν
 * αυτων των pro αυτοις
 * |κοφινους pro κοφινουι
18. + αυτου, post μαθηται
19. αρχων
20. ¶ |λεγεται
 — ο ante πε|τρος
21. * λεγειν pro ειπειν
23. * ερχεσθαι pro ελθειν
24. — αυτου
 † απολεσει pro απολεση
26. επεσχυνθη
 επεσχυνθησεται
27. * εστωτων, pro εστηκοτων
 * γευσω|ται pro γευσονται
28. — τον ante |πετρον
29. † μωυσης
31. + τη ante δοξη
 † ημελλεν
32. ¶ 33. — ο ante petros
 |τρεις,
 < μιαν μωυσει,
 ηλεια,
34. † |λεφελη pro νεφελη
35. ακουεται|
36. εσειγησᾱ|
 † απηγγειλον
 † εορακασιν·|
37. ¶ — εν

38. δαιομαι (ε scr man 2 sup
 αι)
39. εξεφνης
 † μολις pro μογισ
40. * |εκβαλωσιν pro εκβαλλω-
 σιν
41. ¶ < τον υιον σου ωδε·|
42. † ερη|ξεν
43. μεγαλιστητι
 ¶ ante παντων
44. θεσθαι
46. — εν
47. ¶ 48. † αποστιλοντα pro
 αποστειλαντα
 μεικροτε|ρος
49. ¶ — ο
 ιδομεν
 — τα
50. ¶ κωλυεται|
 * υμων pro ημων bis
51. ¶ συμπληρουσθαι
 † αναλημψεως
 < εστηριξεν αυτου|
52. απεστιλεν
 + τους ante αγγελους
 * αυτου (sup α scr ε man 2,
 id est, εαυτου)
 σαμαριτων
53. * εξεδεξᾱ|το pro εδεξαντο
55—56. — και ειπεν·····αλλα σωσαι
57. ¶ 58. πετινα
 † κεφαλη pro κεφαλην
59. — πρωτον
60. < νεκρους εαυτων,
62. ¶ < ο ις προς αυτον,
 * επι|βαλλων pro επιβαλων

CAPUT X

1. απε|στιλεν
 † ημελλεν

2. ¶ ολειγοι,|
|δεηθῆται
* εκβαλη pro εκβαλλη
3. υπαγεται
4. βασταζεται
* ασπασασθαι,| pro ασπα-
σησθε
5. οικειαν
εισερχησθαι
λεγεται
6. - μεν
- ο ante υιος
* επανα|παυσηται pro επα-
ναπανσεται
7. οικεια
μενεται
- και πινοντες
μετα|βαινεται
οικειας
8. * αν pro δ' αν
εισερχησθαι·
* |δεχονται pro δεχωνται
εσθιεται
9. θεραπευεται
λεγεται
10. ¶ εισερχησθαι
* |πλατιους pro πλατειας
11. * ημιν (η in ras man 1; υ
prim scr)
- υμων man 1, add sup
man 2
+ εις τους ποδας ημων| ante
απομασσομεθα
|γινωσκεται
ηγγεικεν
12. - δε
13. † |ουα pro ουαι[†]
† χορεζειν·
† βηθσαιδα|
- ει
- † σιδονει
14. † |σιδονι
16. † αποστιλοντα
17. * εν ω pro εν τω
18. ¶ 19. * δεδωκα pro διδωμι
- του ante |πατιν
† αδικησει,|
20. χαιρεται bis
- μαλλον
21. ευ|δοκεια
22. ¶ < μοι παρεδοθη
† γιγνωσκει
* βουλεται pro βουληται
23. † καθ'|
βλεπεται,
24. βλεπε|ται
† ουχ pro ουκ[†]
α|κουεται
25. ¶ 26. † ανα|γιγνωσκεις,
28. ¶ 31. συνκυ|ριαν
* καταβαινων pro κατεβαι-
νεν
32. - δε
λευ|ειτης
33. |σαμαριτης
34. πανδοχιον
36. < πλησι|ον δοκει σοι
37. ¶ ante ειπεν ουν
- αυτω
38. ¶ 39. * ταυτη pro τηδε
† |μαριαμ',
παρακαθεισασα
40. * ενκα|τελιψεν pro κατελιπε
41. ¶ * θορυβαζη| pro τυρβαζη
42. αφερεθησεται|

CAPUT XI

1. ¶ 2. * προσευχεσθαι pro
προσευχησθε
λεγεται·

- † ελθατω
 —της ante γης,
 4. † αφειομεν| (α, ε¹, ι, ο, in ras
 tamen man I; οφιλ
 prim scr)
 5. ¶ *ερει pro ειπη
 τρις
 6. * οδου in ras man I (α...
 prim scr)
 7. * εστιν, pro εισιν
 8. * φιλος| pro φιλον
 αναιδιαν
 † δωση pro δωσει
 9. αιτιται
 ζητειται
 ευρησεται|
 κρουεται
 * ανυχθησεται pro ανοιγη-
 σεται
 10. * ανηχθη|σεται:| pro ανοι-
 γησεται
 11. ¶ +εξ ante υμων
 < ο υιος αιτησει|
 † |η pro ει
 12. † αν pro εαν
 † |επιδωση pro επιδωσει
 13. < δοματα αγαθα
 15. * βεελζεβουλ τω αρχοντι
 * |εκβαλλειν pro εκβαλλει
 16. σημιον
 17. * μερισθειςα pro διαμερι-
 σθειςα
 18. * εμε|ρισθη, pro διεμερισθη
 λεγεται
 * εκ|βαλλει pro εκβαλλειν
 με
 19. —ει δε εγω εν βεελζεβουλ
 εκβαλλω τα δαιμονια
 * εκβαλουσιν, pro εκβαλ-
 λουσι
 < αυ|τοι κριται υμων
 22. † νεικησει pro νικηση
 |πανοπλειαν
 ερει
 24. ¶ +δε post |οταν
 + αναπαυσιν post |ευρισκον
 26. γεινεται|
 27. ¶ 28. ¶ *μεν ουν, pro με-
 νουνγε
 — αυτον
 29. σημιον ter
 30. σημιον
 νινευειταις,
 31. πλιον
 † σολομωνος²
 32. ¶ *νινευειται pro νινει
 33. * κρυπτῇ| pro κρυπτον
 34. + σου, post οφθαλ|μος¹
 — ουν
 φωτι|νον
 σκοτινον,|
 36. φωτινον bis
 < μερος τι
 σκοτινον,
 37. † ερωτα
 † αριστησει pro αριστηση
 38. ειδων
 39. ¶ καθαριζεται|
 42. ¶ † |αλλα
 |παρερχεσθαι
 43. ¶ αγαπα|ται
 44. εσται
 — τα ante μνημια
 — οι²
 46. ¶ φορ|τιζεται
 προσψανεται
 47. ¶ οικοδομεται
 μνημια|
 |απεκτιναν
 48. συνευδοκειται

- απε|κτωαν
οικοδομει|ται
μνημια,|
49. — και³
* αποκτενουσι| man 1 απο-
κτεινουσι man 2 (ι
suprascr)
— και⁴
50. † εκ|χυννομενον
52. ¶ † εισηλ|θατε
53. γραμματις|
54. — και
* κατηγορησουσιν man 1,
κατηγορησωσιν man 2
(ω sup, ου non del)

CAPUT XII

1. επισυναχθισων
προσεχεται
|υποκρισεις·|
2. συνκεκαλυμμενον
3. ταμιοις,
4. ¶ φο|βηθηται
αποκτενοντων|
5. αποκτιναι|
< |εχοντα εξουσιαν
* βαλιν pro εμβαλειν
6. στρουθεια
< δυο| ασσαριων,
7. φοβισθαι|
8. ¶ 11. ¶ * |απολογησεσθαι,
pro απολογησησθε
ειπηται,|
13. ¶ 14. ¶ 15. φυλασ-
σεσθαι
* πασης| pro της
* αυτων pro αυτου bis
16. ¶ † ηυφορη|σεν
17. * συ|αξαι man 1 pro συναξω
(sup αι scr ω man 2)
18. — μου[†]
† γενηματα
19. * |συ pro ψυχη³
21. + εν ante εαυτω
22. ¶ μεριμναται|
— υμων
φαγηται,
ενδυσησθαι,
23. πλιον
24. ταμιον,
πετινων,|
25. ¶ ηλικειαν
26. δυ|ρασθαι·
27. ¶ 28. < σημερον εν αγρω|
pro εν τω αγρω σημερον
κλειβανον
29. φαγηται
|πιηται,
* μετεωριζεται, pro μετεωρι-
ζεσθε
30. — του κοσμου man 1 (add
sup ·/. et in marg ·/. του
κοσμου man 2)
31. — ταυτα παντα
32. ¶ † ηυ|δοκησεν
33. † βαλλαντια pro βαλαντια
ανεκ|λιπτον
ενγιζει,
35. ¶ 36. * αυτων pro εαυτων
† αναλυση pro αναλυσει
37. ¶ ante αμην
38. — ελθη εν τη δευτερα φυλακη|
και
ουτως,
39. ¶ γινωσκεται
— αν²
40. ¶ γεινεσθαι
δοκειται
41. ¶ 42. ¶ * ο φρονιμος, pro
και φρονιμος

- θεραπείας
 * δουναι pro του διδοναι
 44. — οτι
 * αυτω pro αυτου
 45. αισθιεν
 46. † γιγνωσκει,
 — των
 47. * εαυτου, (ε sup man 2)
 — μηδε ποιησας
 48. * ολειγα,| pro ολιγας
 + το ante πολυ^{1,3}
 49. βαλιν
 * επι pro εις
 50. — ου man 1 (+ οπου sup
 man 2)
 51. |δοκειται
 52. τρις
 53. † επι pro εφ'
 — και θυγατηρ επι μητρι
 54. ειδη|ται
 λεγεται
 γεινεται
 ουτως,|
 55. λεγεται
 * ερχεται, pro εσται
 γεινεται,|
 56. |υποκειται·
 δοκι|μαζεται,|
 57. κρεινεται
 58. * βαλη pro βαλλη

CAPUT XIII

1. ¶ εμειξε|
 2. ¶ — ειπεν αυτοις
 δοκειται
 3. ουχει
 απολεισθαι·
 4. απεκτινεν
 |δοκειται
 * αυτοι pro ουτοι

5. ουχει
 † μετανοειτε pro μετανοητε
 απολεισθαι·|
 6. ¶ < πεφυτευμενην ε| τω αμ-
 πελωνι αυτου,
 < ζη|των καρπον
 7. ¶ 8. ¶ * κοπρια· pro κο-
 πριαν
 10. ¶ 11. < ην γυ|νη
 ασθενιας
 — και²
 συνκυπτουσα
 12. ¶ ασθενιας
 14. ¶ * αυταις pro ταυταις
 θεραπευεσθαι,
 15. ¶ |απεκριθη pro αεκκριθη
 (error edit Oxon)
 * εν σαββα|τω pro τω σαβ-
 βατω
 † πατηης pro φατηης
 17. γεινομενοις
 18. ¶ 19. πετινα|
 20. — και
 * αυτην|ρου pro αλευρου
 * ζυμωθη ολη·| pro ου εξυ-
 μωθη ολον
 22. ¶ * ποριας pro πορειαν
 23. ολειγοι
 ¶ ante ο δε
 24. αγωνιζεσθ(αι)|
 — λεγω υμιν
 25. αρξησθαι
 εσται,
 26. * αρξη|σθαι pro αρξεσθε
 πλαταιαις|
 27. εσται·|
 — οι ante εργατε·
 αδικειας,
 28. ¶ ante οταν οψησθαι
 29. ¶ — απο²

- ανακλειθ|σονται
 31. ¶ * ταυτη pro αυτη
 < σε| θελει
 32. ¶ αλωπεκει
 |τελιουμαι·|
 33. ¶ * δε pro δει
 34. ¶ αποκτι|νουςα
 |ποσακεις
 † ορνιξ
 35. αφειεται|
 — ερημος· αμην
 < |λεγω δε
 < ιδηται με|
 † ηξει pro ηξη man 1, tamen
 ηξοι prim scr et corr

CAPUT XIV

1. ¶ 3. ¶ * αυτους| pro τους
 5. ¶ + ο ις post αποκριθεις
 < ειπεν προς αυτους|
 * υιος pro ονος
 * πε|σειται, pro εμπεσειται
 ανασπασι
 7. ¶ πρω|τοκλεισιας
 8. κατακλειθης
 9. ερι
 † μετα pro μετ'
 10. * αναπε|σε pro αναπεσον
 |προσαναβηθει
 11. ταπινωθησε|ται,
 ταπινων
 12. ¶ διπνον,
 13. ¶ † |αλλα
 † αναπειρους
 14. αναστασι
 15. ¶ |φαγετε
 * αριστον pro αρτον
 16. ¶ διπνον
 17. απεστιλεν
 διπνου

- ερχεσθαι|
 18. παραιτισθαι|
 19. δοκειμασαι|
 21. — εκεινος
 * εαυτον pro αυτου†
 οργεισθεις
 πλατιας
 † αναπειρους
 < |τυφλους και χωλους
 22. ¶ 23. ¶ 24. * γευση|ται
 pro γευsetαι
 διπνον·|
 25. ¶ 26. * αυτου pro εαυτου
 27. * εαυτον pro αυτου
 < ειναι μου
 28. ¶ + ο ante θελων
 † οικοδομη|σαι,
 καθειςας
 * εις pro τα προς
 29. < αυτω ενπε|ζειν
 31. συνβα|λιν
 |ουχει
 καθειςας
 χειλιασιν|
 χειλιαδω|
 32. |αποστιλας
 33. — ουν
 * αυτου pro εαυτου
 34. ¶ † αλα pro αλας bis

CAPUT XV

1. ¶ < αυτω εγγιζοντες
 — παντες
 2. γραμ|ματις
 3. ¶ — την
 4. < εξ αυτων έν
 |καταλιπει
 ϑθ pro εννενηκονταενεα
 6. |συνκαλει
 συνχαρηται

7. ¶ ουτως
ϑθ
8. ¶ ουχει
απτι
οικειαν
ζητι
9. |συνκαλειται
συνχαρηται
10. |ουτως
γεινεται
11. ¶ * εσχεν pro ειχε
14. υστερισθαι,
15. πολειτων
16. + και| χορτασθηναι post κοι-
λιαν
— αυτου
17. * μι|σθιου pro μισθιοι
19. — και
ειμει
— ποιησον με ως ενα των
μισθιων σου
20. * επεσεν pro επεπεσεν
22. — την¹
+ αυτω post δοτε
24. — και απολωλως ην, και ευ-
ρεθη
25. οι|κεια
26. — αυτου
27. — οτι¹
28. — αυτου
29. < σου| εντολην
30. * σιτευτον, (sup τε scr τισ
man 2, id est σιτιστον)
32. — ην² και
3. * δε αυτω (vel δ εαυτω) pro
δε εν εαυτω
αφερεται
5. * |χρεωστων pro χρεωφειλε-
των
οφιλεις
6. † βαδους pro βατους
— αυτω
δεξε|
καθεισας
7. οφιλεις,
σειτου,
δεξε
8. αδι|κειας
9. * εαυτοις (ε corr man 1 ex
a partim scr)
α|δικειας
εκλειπηται
δεξωντε|
11. εγενεσθαι
αληθεινῶ|
12. εγενεσθαι
13. μειση|σει,
δυνασθαι
14. — και²
15. εσται|
† βδελυσμα pro βδελυγμα
— εστιν
17. ¶ |κερεαν
* παρελθειν,| pro πεσειν
20. † ειλωμενος pro ηλωμενος
21. † απελιχαν
22. ¶ ante απεθανεν
24. φλογει
25. * ωδε| pro οδε
26. < υμων και ημων|
εστηρικτε
— εντευθεν
27. — ουν

CAPUT XVI

1. * αυτου¹| man 1, εαυτου man
2 (ε sup)
2. |χαρ
* δυνη pro δυνηση

- ανακλειθ|σονται
 31. ¶ * ταυτη pro αυτη
 < σε| θελει
 32. ¶ αλωπεκει
 |τελιουνμαι·|
 33. ¶ * δε pro δει
 34. ¶ αποκτι|νουσα
 |ποσακεις
 † ορνιξ
 35. αφειεται|
 — ερημος· αμην
 < |λεγω δε
 < |ιδηται με|
 † ηξει pro ηξη man 1, tamen
 ηξει prim scr et corr

CAPUT XIV

1. ¶ 3. ¶ * αυτους| pro τους
 5. ¶ + ο ις post αποκριθεις
 < ειπεν προς αυτους|
 * υιος pro ονος
 * πε|σεται, pro εμπεσεται
 ανασπασι
 7. ¶ πρω|τοκλεισias
 8. κατακλειθης
 9. ερι
 † μετα pro μετ'
 10. * αναπε|σε pro αναπεσον
 |προσαναβηθει
 11. ταπινωθησε|ται,
 ταπινων
 12. ¶ διπνον,
 13. ¶ † |αλλα
 † αναπειρους
 14. αναστασι
 15. ¶ |φαγετε
 * αριστον pro αρτον
 16. ¶ διπνον
 17. απεστιλεν
 διπνον

- ερχεσθαι|
 18. παραιτισθαι|
 19. δοκειμασαι|
 21. — εκεινος
 * εαυτον pro αυτου
 οργεισθεις
 πλατιας
 † αναπειρους
 < |τυφλους και χωλους
 22. ¶ 23. ¶ 24. * γευση|ται
 pro γευσεται
 διπνον·|
 25. ¶ 26. * αυτου pro εαυτου
 27. * εαυτον pro αυτου
 < ειναι μου
 28. ¶ + ο ante θελων
 † οικοδομη|σαι,
 καθειςας
 * εις pro τα προς
 29. < αυτω ενπε|ζειν
 31. συνβα|λιν
 |ουχει
 καθειςας
 χειλιασιν|
 χειλιαδω|
 32. |αποστιλας
 33. — ουν
 * αυτου pro εαυτου
 34. ¶ † αλα pro αλας bis

CAPUT XV

1. ¶ < αυτω εγγιζοντες
 — παντες
 2. γραμ|ματις
 3. ¶ — την
 4. < εξ αυτων εν
 |καταλιπει
 ρθ pro εννενηκονταενεα
 6. |συνκαλει
 συνχαρηται

7. ¶ ουτως
ϙθ
8. ¶ ουχει
απτι
οικειαν
ζητι
9. |συνκαλειται
συνχαρηται
10. |ουτως
γεινεται
11. ¶ * εσχεν pro ειχε
14. υστερισθαι,
15. πολειτων
16. + και| χορτασθηναι post κοι-
λιαν
— αυτου
17. * μι|σθιου pro μισθιοι
19. — και
ειμει
— ποιησον με ως ενα των
μισθιων σου
20. * επεσεν pro επεπεσεν
22. — την¹
+ αυτω post δοτε
24. — και απολωλως ην, και ευ-
ρεθη
25. οι|κεια
26. — αυτου
27. — οτι¹
28. — αυτου
29. < σου| εντολην
30. * σιτευτον, (sup τε scr τισ
man 2, id est σιτιστον)
32. — ην² και
- οικονομιν|
3. * δε αυτω (vel δ εαυτω) pro
δε εν εαυτω
αφερεται
5. * |χρεωστων pro χρεωφειλε-
των
οφилεις
6. † βαδους pro βατους
— αυτω
δεξε|
καθεισας
7. οφилεις,
σειτου,
δεξε
8. αδι|κειας
9. * εαυτοις (ε corr man 1 ex
a partim scr)
α|δικειας
εκλειπηται
δεξωντε|
11. εγενεσθαι
αληθεινῶ|
12. εγενεσθαι
13. μειση|σει,
δυνασθαι
14. — και²
15. εσται|
† βδελυσμα pro βδελυγμα
— εστιν
17. ¶ |κερεαν
* παρελθειν,| pro πεσειν
20. † ειλωμενος pro ηλωμενος
21. † απελιχαν
22. ¶ ante απεθανεν
24. φλογει
25. * ωδε| pro οδε
26. < υμων και ημων|
εστηρικτε
— εντευθεν
27. — ουν

CAPUT XVI

1. * αυτου¹| man 1, εαυτου man
2 (ε sup)
2. |χαρ
* δυνη pro δυνηση

29. + δε post |λεγει
+ ο ante αβρααμ,
30. ουχει
31. † μωυσεως
* απελθη pro αναστη
* πιστευουσιν,| pro πεισθη-
σονται

CAPUT XVII

1. + του ante μη
* pro ουαι scr ου man 1
add ε sup man 4
2. * λιθος pro μυλος
πε|ρικειτε
† εριπτε| pro ερριπται
3. προσεχεται
- εις σε
4. |επτακεις bis
* αμαρτηση pro αμαρτη
- επι σε
αφησις
6. * εχεται pro ειχετε
† σινηπεως
ελεγεται
7. |ερι
αναπεσε,
8. † διπνωσω pro δειπνησω
φαγεσε
πιεσε
9. - αυτω
10. ουτως|
ποιησηται
λεγεται
- οτι
αχριοι
† οφιλομεν
11. ¶ * διερχεται pro διηρχετο
|σαμαριας
12. * πορρω| pro πορρωθεν
14. επιδειξεται

15. ειαθη
16. σαμαριτης·|
17. ¶ † ουχ pro ουχι
+ ουτοι post δεκα
20. ¶ * ποτε|ποτε pro ποτε (scr
iterum et del man 1)
21. * και pro η'
22. επιθυμησεται
ιδιν
† ουχ οψεσθαι|
23. - η
διωξεται,
24. - η'
* υπο τον pro υπ'
- και
25. δι
26. - του'
27. |ησθειον
29. † λωθ'
<θειον και πυρ
31. * εστιν pro εσται
οικεια
32. μνημονευ|εται
† λωθ',|
33. † απο|λεση pro απολεσει
34. * |αυτη pro ταυτη
<δυο εσονται
κλέωνης|
- ο'
† παραλημφθησεται
+ και αποκριθεντες λεγου
post |αφεθησεται (scr
et del man 1)
35. † |παραλημφθησεται
36. συναχθησονται

CAPUT XVIII

1. + αυτους|post. προσευχεσθαι
2. * ανους pro ανθρωπον
4. * ηβελε| pro ηβελησεν

CAPUT XIX

5. — μοι
 * υ|ποπταζη pro υπωπιαζη
 6. αδικειας
 9. — και¹
 10. ¶ 11. * ευχεται, pro ην-
 χετο
 ειμει
 12. δεις
 13. ¶ * ηδυνα|το pro ηθελεν
 ε|παρε,
 ειλασθητι
 14. ταπινωθη|σεται,
 ταπινων
 16. αφεται
 * εμε in ras man 1 pro με
 (ημας? prim scr)
 κωλυεται
 17. ¶ † αν pro εαν
 20. — σου²
 22. |λιπει,
 26. * ακουοντες pro ακουσαντες
 δυνατε
 27. < παρα θ̄ω εστιν, pro εστι
 παρα τω θεω
 28. — ο
 29. < υμιν λεγω,
 οικειαν,
 32. ενπε|χθησεται,
 ενπτυσθησεται(αι)|
 33. * αποκτινουσιν pro αποκτε-
 νουσιν
 35. ¶ προσετ̄ω|
 38. † δανειδ'
 39. * |σειγηση, pro σιωπηση
 † δανειδ'
 40. ενγισαντος
 42. — αυτω
 43. * ηκολουθησεν prim scr sed
 corr ηκολουθει man 1
 (ει sup ησ; εν del)
1. * εξελθων man 2 pro εισελ-
 θων (ξ in ras, εισελθων
 man 1)
 2. † ζαχ|χαιος
 — και³
 3. ηλικεια
 μεικρος
 4. * προσδραμων| pro προ-
 δραμων
 |ειδη
 — δι¹
 5. † ζαχχαιε
 καταβηθει,|
 7. * παν|τες pro απαντες
 8. † ζαχχαιος
 * το ημισυ pro τα ημιση
 11. ¶ < η βασιλεια του θυ μελ|-
 λει
 12. + ην post τις
 + και post ευγενης
 13. * πρα|γματευεσθαι pro
 πραγματευσασθε
 * εν ω pro εως
 14. πολει|ται
 απεστιλ̄α|
 πρεσβιαν
 15. — αυτω
 — τι
 * πεπραγμα|τευσατο, pro διε-
 πραγματευσατο
 17. ισθει
 19. * γενου pro γινου
 21. < ει αυστηρος|
 ερεις
 † ε|σπειρες,
 22. ειμει,
 ερων
 23. * μ̄ου το αργυριον μ(ου)

- man 1 (μον¹ del et μον²
scr in marg)
- την
+ τω ante το|κω
25. — και ειπον αυτω, κυριε, εχει
δεκα μνας
29. † ε|λεωνα, pro ελαιων
απεστιλεν
30. υπαγεται
ευρησεται
εκα|θεισεν
αγαγεται,
31. λυεται
32. † ευραν|
33. λυεται
34. + οτι post ειπον
35. † επιριψαντες
36. * εαυτων pro αυτων
37. ελεων,
* ηρξατο pro ηρξαντο
* απαν|ταν pro απαν
38. — βασιλευς
39. * φα|ρισαιοι pro των φαρι-
σαιων
40. ¶ — οτι
* σιωπησουσιν pro σιωπη-
σωσω
41. ηγγεισεν
* αυτην pro αυτη
42. † απ pro απο
43. — και συνεξουσι σε
46. + οτι post γεγραπται|
48. † ηυρισκον,
* ποιησουσι| pro ποιησωσιν
3. — ενα
5. * συνελογιζοντο pro συνελο-
γισαντο
- ουν
6. * ανθρωπου pro ανθρωπων
πεπισμενος
8. ¶ 10. απεστιλε|
διραντες
+ αυτον post εξαπε|στιλαν
11. εξαπεστι|λαν
14. * |διελογιζοντες pro διελο-
γιζοντο
- δευτε
αποκτινωμεν|
γενητε
16. * τουτους και δωσει (τους
και δω in ras man 1;
αμπελωνος prim scr)
17. απεδοκειμασαν
18. * πεσειτε pro πεση
19. < οι γραμμα|τις και οι αρχι-
ερεις
* οχλον, pro λαον
20. * υποχωρησαντες pro παρα-
τηρησαντες
απεστιλαν
ενκαθε|τους
21. + οίδαμε| ante διδασκαλε,
οίδαμεν
23. πειραζεται,
24. * δειξα|τε pro επιδειξατε
— δε
26. * pro εσιγησαν scr man 1
εσιωπησαν,| (sup ωπη
scr -γη- man 2)
27. σαδδουκεω|
28. † |μωυσης
† εξαναστησει|
32. * υστερα pro υστερον
33. αναστασι|

CAPUT XX

1. ¶ + αὐτῶ| (scr et del man 1)
post επεστησαν
* ιερεις pro αρχιερεις
γραμματις

- γεινεται
 34. ¶ *εγκαμιζονται| pro εγκα-
 μισκονται
 35. * της εκ νεκρων man 2 (εκ
 sup, ης ν in ras; των
 νεκρων man 1)
 * εγκαμιζονται, pro εγκα-
 μισκονται
 36. * μελλουσιν, pro επι δυ-
 νανται
 37. † μωσσης
 * εδη|λωσεν pro εμηνυσεν
 — και τον θεον ιακωβ
 38. + ο ante θεος
 * αυτου| ουτοι, pro αυτω
 ζωσιν
 41. † δαυειδ'
 42. † δαυειδ'
 + των| ante ψαλμων,
 44. † |δαυειδ'
 45. ¶ 46. προσεχεται
 διπνοις,
 47. οικειας
 προφασι|
 † λημψον|ται

CAPUT XXI

2. — δε
 <τινα και
 3. * πλιω pro πλειον
 5. † αναθεμασιν|
 * |κεκοσμητο (sup ο² scr ε
 man 2) pro κεκοσμηται
 6. θεωρεται|
 * λιθον pro λιθω
 7. |σημιον
 † μελλει pro μελλη
 γεινεσθαι·|
 8. βλεπεται
 πλανηθηται

- ειμει
 πορευθηται
 9. ¶ ακουσηται
 πτοηθηται,
 11. σισμοι
 † |φοβηθρα
 σημια
 12. * παντων| pro απαντων
 14. * |θετε pro θεσθε
 15. αντι|πειν
 16. παραδοθησεσθαι
 † συγγε|νεων
 17. εσεσθαι
 19. κτησασθαι
 20. ειδηται
 — την
 * γνωσκεται| pro γνωτε
 21. εκχωριτωσαν|
 — οι³
 22. * πλησθηναι pro πληρω-
 θηναι
 23. — ταις²
 24. * μαχαιραις, pro μαχαιρας
 εχμαλωτισθησονται
 25. σημια
 συνοχη, εθνων εν α|πορεια,
 + η ως ante ηχουσης
 † σαλους| pro σαλου
 26. προσ|δοκειας
 † οικουμε|νης, pro οικουμενη
 28. γεινεσθαι,
 * ανα|καλησατε pro ανακυ-
 ψατε
 επαταται
 απολυτρωσεις
 30. * απ αυ|των pro αφ' εαυτων
 γνωσκεται
 31. ουτως
 ει|δηται
 γενομενα

- γνωσκειται
 33. * παρελευσεται, man 1, corr
 παρελευσονται man 2
 (o corr ex ε, et ν
 suprascr)
 * παρελευσονται, pro παρελ
 θωσι
 34. προσεχε|ται
 * βαρηθωσιν pro βαρυν-
 θωσιν
 < αι καρ|διαι υμων
 εφνιδιος
 - η ante ημερα man 1; add
 sup man 2
 35. παγεις
 < της γης πασης,|
 36. |αγρυπνιται
 * κατισχυσατε pro κατα-
 ξιωθητε
 < παντα ταυτα|
 - τα
 37. - εξερχομενος
 ελεων,

CAPUT XXII

2. γραμματις
 3. ¶ -ο
 * κα|λουμενον pro επικα-
 λουμενον
 6. εξητι|
 7. ¶ 8. απεστιλεν
 10. οικειαν
 11. ερειται
 οικειας
 12. † αναγειον pro ανωγειον (ε
 corr ex ι man 1)
 ετοιμασασται,|
 15. - με
 16. † ουκεντι
 17. + το ante ποτηριον|

- λαβεται
 διαμερισσεται
 18. + νϛ| ante γενηματος
 * οτου (ο sup man 2)
 19. |ποιειται
 20. δι|πνησαι
 * ετι pro αιματι
 † εχχυννομενον,|
 23. - αυτοι
 * ηρξατο pro ηρξαντο
 * αυτους pro εαυτους
 πρασσειν,
 24. φι|λονικεια
 25. * εξουσιαζουσιν pro οι εξου-
 σιαζοντες
 26. μιζων|
 27. μιζων,|
 ουχει
 - δε
 ειμει
 28. εσται
 30. εσθειηται
 |πεινηται
 * καθησεσθαι pro καθιση-
 σθε
 31. ¶ 33. - ετοιμος
 ειμει
 34. † φωνηση|
 35. απεστιλα
 † |βαλλαντιου
 † ουθενος| pro ουδενος
 36. † βαλλαντι|ον
 - ο²
 - το
 37. - ετι
 * πληρωθηναι man 1, corr
 τελεσθηναι man 2 (·τε-
 λεσ· sup)
 * ελογισθην, pro ελογισθη
 * |το pro τα

38. * και| pro κυριε
μαχαιρε
εικανον
39. * εις in ras man 1 (τω prim
scr)
|ελεων,
— αυτου
40. προσευχεσθαι
42. * γινε|σθω, pro γενησθω
- 43-44. — ωφθη δε αυτω . . . επι
την γην
45. — αυτου
46. καθευδεται,
προσευχεσθαι
εισελθetai
47. — δε
* αυτου, pro αυτων
ηγγισεν| pro εγγισε (error
edit Oxon)
49. * επιταξομεν pro ει παταξο-
μεν
51. ¶ * εασατε pro εατε
— αυτου
52. ¶ 53. εξετιωατε
* αλλ' η pro αλλ'
<εστιν υμων
54. συλλαβοντες
* συνηγαγον pro εισηγαγον
55. ¶ |συνκαθεισαντων
58. ειμει,
59. * διαστησας| pro διαστασης
60. — ο ante αλεκτωρ,
63. ενεπε|ζον
64. πεσας
67. πιστευσηται,
68. αποκριθetai
απολυσηται·|
70. ¶ * ουν pro δε¹
λεγεται
ειμει,

CAPUT XXIII

1. * ηγαγον pro ηγαγεν
πειλατον,|
3. πειλατος
* αυτος pro ο δε αποκριθεις
αυτω
4. πειλατος
5. ανασει
6. πειλατος
7. * ιεροσολυ|μοις (λυμοις in
ras man 1)
8. + χρονου post ικανου
σημιον
γεινομενον·|
9. εικανοις·
* αυτω, (ω in ras man 1, ον
prim scr)
10. |ιστηκεισαν
γραμμα|τις
11. † |εξουθενισας
— ο
ενπεξας,
— τω
πειλατω,
12. πειλατος
* ο ηρωδης (ο sup tamen
man 1)
13. πειλατος
συνκαλε|σαμενος
14. κατηγορειται|
18. * ουν pro δε
πανπληθει|
ερε
— τον
19. + την ante φυλακην,|
20. πειλατος
21. — σταυρωσον²
* αυτον, in ras man 1 (σταν·
prim scr)

23. επεκιντο
 24. ¶ πειλατος
 25. — αυτοις
 * εν τη φυλακη| pro εις την
 φυλακην
 26. — του¹
 28. κλεεται bis
 29. αιρουσιν,
 στιραι
 30. † πεσατε pro πεσετε
 |καλυψαται
 33. * τον pro ον²
 34. — ο δε ιησους· ····τι ποιουσι
 * αυτου (ου in ras man 1)
 35. * εν οις και εστηκε pro και
 ειστηκει
 < του θυ| ο pro ο του θεου
 36. ενεπεζον
 * προσευχομενοι pro προσ-
 ερχομενοι
 39. * και αυτον pro σεαυτον
 40. επετειμα
 * |εσμεν, pro ει
 43. * ση|μερον (σ corr man 1
 ex ι sine ras)
 παραδισω,
 44. † ενατης|
 46. * παρατιθεμαι pro παραθη-
 σομαι
 * του|το δε pro και ταυτα
 48. συνπαρα|γενομενοι
 * αυ|των pro εαυτων
 49. |ιστηκεισαν
 51. συνκαταθεβειμενος
 αριμαθιας|
 52. πειλατω
 53. — αυτο²
 < ουδεις ουδε|πω
 54. — και²
 * επιφασκεν,|pro επεφωσκε

55. — και¹
 συνελθυνθαι
 μνημιον

CAPUT XXIV

2. |μνημιον,
 4. διαπορισθαι
 < ανδρες δυο
 αισθησεσιν
 5. |ενφοβων
 κλει|νουσων
 ζητειται
 6. † αλλα|
 * ανεστη, pro ηγερθη
 μνησθetai
 9. μνημιον
 † απηγ|γειλαν
 10. — ησαν δε
 + η ante ιακωβου,|
 — αι²
 12. ¶ μνη|μιον,
 — κειμενα
 14. + ἐπὶ πάντων (et del man 1)
 post ωμιλουν
 15. † συνζητειν,|
 17. αντιβαλλεται
 εσται
 18. — εν¹
 20. < αυ|τον παρεδωκαν
 21. † συμ πασιν
 22. * ορθρειναι (ρ² sup man 2)
 pro ορθρραι
 μνημιον,|
 24. μνημιον
 ουτως
 † ουχ pro ουκ
 25. ¶ 27. † μων|σεως
 * |διερμηνευειν pro διηρμη-
 νευεν
 * αυτου, pro εαυτου

28. ηγγεισαν
 29. * εσπερας pro εσπεραν
 κε|κλεικεν
 30. * κα|τακεισθαι pro κατακλι-
 θηναι
 — λαβων τον αρτον
 33. † υψεστρεψαν pro υπεστρε-
 ψαν
 34. — οντως man 1; add sup
 man 2
 35. * το pro τα
 κλασι
 36. ¶ * αυτοις| pro αυτος
 + εγω ειμει μη φοβεισθαι
 post λεγει αυτοις|
 37. * |φοβηθεντες pro πτοηθεντες
 ενφοβοι
 38. εσται,
 39. |ειδετε
 — μου²
 ειμει,
 — με
 † με| pro εμε
 θεωρειται
 41. † τη χαρας|
 42. — και απο μελισσιου κηριου
 44. † μωυσεως,
 45. συν|ειεναι
 46. |ουτως
 48. εσται
 49. < εγω ιδου
 επαγγελει^α|
 καθεισατε|
 ενδυσησθαι|
 50. — εις man 1, add sup man 2
 * βηθανιαν, (ν² in ras man
 2; scr σ man 1)
 — αυτου
 † |ηυλογησεν
 53. — αμην
 Subscr ευαγγελιον κατα λου-
 καν man 1.

SECUNDUM MARCUM

Inscr ευαγγελιον κατα μαρκον man 2

CAPUT I

1. — του²
2. — εμπροσθεν σου
3. ποιειται
+ (post τρι|βους αυτου,) (3a)
πασα φαραγξ πληρωθησε|
ται, και παν ορος και βουνος
ταπινωθη|σεται, και εσται
παντα τα σκολια εις ευ|θειαν,
και η τραχεια εις πεδιον,
(3b) και (ι sup man ι?)
οφθη|σεται η δοξα κυ, και
οψεται πασα σαρξ το| σωτη
ριον του κυ, (3c) οτι κυ ελα
λησεν φωνη| λεγοντος, βοη
σον και ειπα τι βοησω, (3d)
οτι| πασα σαρξ χορτος, και
πασα η δοξα αυτης| ως ανθος
χορτου, εξηρανθη ο χορτος
και| το ανθος εξεπεσεν, το δε
ρημα κυ μενει| εις τον αιωνα·
και
5. ιεροσολυμειται|
— ποταμω
6. + ην post |και²
αισθιω
7. ειμει
* του υπο|δηματος pro των
υποδηματων
8. † βαπτιση
9. * εγενετο δε pro και εγενετο
+ και post ημεραις
† ναζαρεθ
10. * |εκ pro απο
- * καταβαινον απο| του ουρα
νου ωσει περιστεραν και
μενον| pro ωσει περι
στεραν καταβαινον
11. * του ου|ρανου, pro των ου
ρανων
† ην|δοκησα,
13. < μ ημερας pro ημερας τεσ
σαρακοιτα
14. — ο ante ις
15. ηγ|γεικεν
* των ουρανων, pro του θεου
μετα|νοειται
πιστευεται
16. ιδεν
* αμφι|βαλλοντας pro βαλ
λοντας
17. — ο ante ις
18. — αυτων
19. — εκειθεν
20. < ευθεως post και²
< εν τω πλοιω post μισθωτων
* ηκολου|θησαν αυτω pro
απηλθον οπισω αυτου
21. † κα|φαρναουμ,
24. — εα
* συ pro σοι
< ημας απολεσαι
+ ωδε ante οίδα
25. * |και ειπεν pro ο ιησους λε
γων
* εκ| του ανθρωπου, pro εξ
αυτου
- 25-26. + πανα ακαθαρτον, και|

- ἐξηλθεν το $\overline{\pi\nu\alpha}$ ante
σπαραξαν
26. — και^ι
— το πνευμα το ακαθαρτον
* ανεκραγεν pro κραξαν
* και α|πηλθεν απ pro ἐξηλ-
θεν εξ
27. * εθανμαζον| pro εθαμβηθη-
σαν
* και συνεζητουν pro ωστε
συζητειν
* εαυ|τους pro αυτους
* λεγοντες, pro λεγοντας
— τι εστι τουτο
κενη|
* η εξουσιαστικη αυτου, και
οτι| pro οτι κατ' εξου-
σιαν και
28. * |και ἐξηλθεν pro ἐξηλθε
δε
* πανταχου| pro ευθυσ
29. * |εξελθων δε εκ της συνα-
γωγης ηλθεν| pro και ευ-
θεως εκ της συναγωγης
εξελθοντες ηλθον
οικειαν
+ ιακωβου και post ιακωβου
και
30. < κατεκειτο δε η πενθερα σι-
μωνος|
— ευθεως
31. + εκτινας την χειρα| και επι-
λαβομενος post προσελ-
θων
— κρατησας της χειρος αυτης
— ευθεως
διη|κουι
* αυτω, pro αυτοις
32. — και τους δαιμονιζομενους
33. πολεις
- * |συνηγμενη pro επισυνηγ-
μενη
* τας θυρας, pro την θυραν
34. ποι|κειλαις
+ απ αυτων, post εξεβαλεν
λα|λιν
+ $\overline{\chi\nu}$ ειναι· post ηδισαν αυ-
τον|
35. — πρωι
* εννυχα pro εννυχον
— λιαν
— ἐξηλθ εκαι
† και εκει pro κακει
36. — ο
37. — και ευροντες αυτον
* λεγοντες pro λεγουσιν
* ζητου|σιν σε παντες, pro
οτι παντες ζητουσι σε
38. — ινα κακει
* κη|ρυσσιν pro κηρυξω
* εληλυθα,| pro εξεληλυθα
39. * εις τας συναγωγας| pro εν
ταις συναγωγαις
— και τα δαιμονια εκβαλ-
λων
40. — και γονυπετων αυτον
+ $\overline{\kappa\epsilon}$ post λεγων
— αυτω, οτι
41. εκτινας
* λεγων pro και λεγει αυτω
καθαρισθη,τει,
42. — ειποντος αυτου
— και εκαθαρισθη
43. — και εμβριμησαμενος αυτω,
ευθεως εξεβαλεν αυτον
44. μηδενει
— μηδεν
† αλ|λα
< δειξον εαυτον pro σεαυτον
δειξον

- * καθαρσιου, pro καθαρισ-
- μον
- * |ο pro α
- † μωυσης
- 45. κηρυσ|σιν
- πολλα
- αυτου^ι
- * επ pro εν
- * παντοθεν,| pro πανταχοθεν

CAPUT II

1. * ερχεται pro εισηλθεν
- † καρφαναουμ
- δι' ημερων
- * εν οικω pro εις οικον
2. — ευθεως
- χωριν,|
- μηδε τα προς την θυραν
- * προς αυτους pro αυτοις
3. + ιδου ανδρες post |και
- + βασταζοντες εν κρεβατω
- post αυτον|
- φεροντες, αιρομενον υπο
- τεσσαρων
4. * προσελθειν| pro προσεγ-
- γισαι
- * απο του οχλου, pro δια του
- οχλου
- εξορυξαντες
- † κρα|βαττον
- * εις ον pro εφ' ω
5. ¶ * σου αι| αμαρτιαι, pro σοι
- αι αμαρτιαι σου
6. + λεγοντες, post αυτων
7. ουτως
- * αφειναι pro αφιεναι
8. — ευθεως
- αυτου
- ουτως
- εν εαυτοις

- * λεγει pro ειπεν
- ταυτα
- διαλογειζεσθαι
- 9. + γαρ post τι
- τω παραλυτικω
- * σου pro σοι
- εγειρε
- και αρον σου τον κραββα-
- τον
- 10. ειδηται
- αφειεναι
- επι της γης
- 11. — σοι λεγω
- εγειρε
- † |κραβαττον
- 12. * ο δε εγερθεις pro και
- ηγερθη
- ευθεως
- + αυτου post αρas
- † |κραβαττον
- εξηλθεν
- * εμπροσθεν pro εναντιον
- + απηλ|θεν, post παντων
- * θαυμαζειν αυτους pro εξι-
- στασθαι παντας
- λεγοντας
- < ουτως ουδεποτε|
- * ειδον: pro ειδομεν
- 14. λευειν
- αλ|φεον
- * του τελωνιου| pro το τελω-
- νιον
- * ηκολουθει pro ηκολουθη-
- σεν
- 15. * γει|νεται pro εγενετο
- * ανακειμενων αυτων pro εν
- τω κατακεισθαι αυτον
- οι|κεια
- αυτου^ι, και
- |συνανεικντο

16. * |των φαρισαιων pro και οι
φαρισαιοι
— ιδοντες αυτον εσθιοντα
μετα των τελωνων και
αμαρτωλων
* δια τι pro τι οτι
— και πινει
17. — αυτοις
† αλλα
* εληλυθα pro ηλθον
— εις μετανοιαν
+ μαθηται post οι²
— οι⁴
19. — ο ιησους
* νυμφιοι pro υιοι (νυμ in
ras man 1)
— οσον χρονον μεθ' εαυτων
εχουσι τον νυμφιον, ου
δυνανται νηστευειν
20. * εκεινη τη ημερα, pro εκει-
ναις ταις ημεραις
21. — και¹
* επισυναπτι| pro επιρραπ-
τει
— επι
— ερει
+ απ αυτου| ante το¹
— αυτου
* πλειω pro χειρον
γεινεται,
22. + |αλλ εις καινους post πα-
λαιους
* διαρρησονται οι ασκοι
pro ρησσει ο οινος ο
νεος τους ασκους
* απολλυνται, pro απολουν-
ται
* βαλλουσιν,| pro βλητεον
23. * αυτον εν τοις σαββασιν|
πορευεσθαι pro παραπο-
ρευεσθαι αυτον εν τοις
σαββασι
* εσπαρμενων,| pro σπορι-
μων
< οι μαθηται αυτου ηρξαντο
— οδον ποιειν
* τιλλειν| pro τιλλοντες
24. * οι δε pro και οι
ειδε
— εν
25. — αυτος
* λεγει pro ελεγεν
* |ουδε τουτο pro ουδεποτε
* τι sup man 2 (ο man 1,
del man 2)
† δαυ|ειδ³,
επινασεν
* μετ αυτου, (εταντ in ras
man 1)
26. * εισελθων pro εισηλθεν
— επι αβιαθαρ του αρχιε-
ρεως, και
< εφαγεν ante τους αρτους|
* και εδωκεν και τοις| μετ
αυτου ους ουκ εξεστιν φα-
γειν ει μη| τοις ιερευσι, pro
ους ουκ εξεστι... τοις συν
αυτω ουσι
27. * λεγω δε υμιν οτι pro και
ελεγεν αυτοις
* εκτισθη pro εγενετο
— ουχ ο ανθρωπος δια το
σαββατον

CAPUT III

1. * εισελθοντος αυτου pro εισ-
ηλθε παλιν
* ερχεται pro και ην εκει
+ προς αυ|τον post ανθρω-
πος

- * έχων ξηραν pro εξηραμμε-
νην έχων
2. * παρετη|ρουντο pro παρετη-
ρουν
* θεραπευ|ει pro θεραπευσει
— αυτον²
3. — εξηραμμενην
+ ξηραν post χειρα|
εγειρε
* εκ του μεσου, pro εις το
μεσον
4. * αγαθον| ποιησαι pro αγα-
θοποιησαι
* ου, pro κακοποιησαι
* απολεσαι·| pro αποκτει-
ναι
5. * περιβλεψαμενος δε| pro και
περιβλεψαμενος
— συλλυπουμενος
εξετινεν|
† απεκατεσταθη
— υγιης ως η αλλη
6. * |εξελθοντες δε pro και
εξελθοντες
— ευθεως
συνβουλιον
* εποιουντο| pro εποιουν
7. * |ο δε pro και ο
— ηκολουθησαν αυτω
— απο²
8. — και απο της ιδουμαιας
— οι
+ ηκολουθουν αυτω post σι-
δο|να
— πληθος πολυ
* ακουντες pro ακουσαντες
— ηλθον προς αυτον
10. * εθεραπευεν pro εθεραπευ-
σεν
* επεπιπτω| pro επιπιπτειν
- * αυτου man 1, αυτω man 2
(ω sup)
11. * τα πνευματα δε pro και τα
πνευματα
* ιδον pro εθεωρει
* προσεπιπτον pro προσε-
πιπτειν
* εκραζον pro εκραζε
* λεγοντες pro λεγοντα
— οτι
12. — πολλα
* ποιωσιν, pro ποιησωσι
13. * αναβας pro αναβαινει
— και²
* |προσεκαλεσατο pro προσ-
καλειται
— αυτος
14. + μαθητας| post ιβ (pro δε-
δωκα)
+ ους post αυτου
+ αποστολους| ωνομασεν,
post και²
* αποστιλη pro αποστελλη
+ το ευαγγελιον, post κη|
ρυσσιν
15. * εδωκεν αυ|τοις pro εχειν
εκβαλλιν
+ και περια|γοντας κηρυσσιν
το ευαγγελιον,| post δαι-
μονια,
16. — τω
< ονομα σιμωνι
17. — και ιακωβον τον του ζεβε-
δαιου, και ιωαννην τον
αδελφον του ιακωβου
* |κοινως δε αυτους εκαλεσεν
βοανανηρ|γε, pro και
επεθηκεν αυτοις ονο-
ματα βοανεργες
18. ¶ * ησαν δε ουτοι| σιμων, και

- ανδreas, ιακωβος, και ιω̃α-
νης, φιλιππος και μαρθο-
λομεος, και | μαθθεος, και
θωμας, και ιακωβος ο του|
αλφαιου, και σιμων ο κανα-
νεος, pro και ανδρεαν· · · · ·
κανανιτην
19. * ι|ουδας ισκαριωτης ο pro
ιουδαν ισκαριωτην ος
* παραδους pro παρεδωκεν
20. * ερχεται pro ερχονται
† μη|δε pro μητε
21. * |περι pro οι παρ'
+ οι γραμματεις και οι λοι-
ποι| post αυτου
† ελεγαν
* εξηρηγνται αυτου pro εξε-
στη
22. - οι γραμματεις
+ γραμματις,| post καταβαν-
τες
- και οτι
τον αρχον|τα pro εν τω
αρχοντι
+ και δι αυτου post δαιμο-
νιων,
23. < εν παραβο|λαις, post αυτοις
* ειπεν pro ελεγεν
|εκβαλλιν,
25. † καν pro και εαν
οικεια¹
- η οικια εκεινη
26. * εαν pro ει
- ανεστη
* εμερισθη, pro και μεμερι-
σται
+ η βασιλεια αυτου post
|σταθηναι
27. * ουδεις δυναται pro ου δυ-
νεται ουδεις
- < διαρπασαι ante εισελ-
θων
οι|κειαν¹
- αυτου¹
* τα σκευη pro την οικιαν²
† διαρπαση,|
28. < τα αμαρτη|ματα αφεθησε-
ται
+ αι ante βλασφημιαι,
- οσας αν βλασφημησω-
σιν
29. - εις¹
- εις τον αιωνα
† αλλα|
* αμαρτιας, pro κρισεως
30. * εχειν αυτου,| pro εχει
31. * και ερχεται pro ερχονται
ουν
< αυτου η μητηρ και οι αδελ-
φοι αυτου,
απεστιλ̃α|
* καλουντες pro φωνουντες
32. < περι αυτον οχλος,
* και λεγουσιν pro ειπον δε
* στηκουσιν ζητουντες pro
ζητουσι
33. * ος δε pro και¹
* και ειπεν αυτοις, pro αυτοις
λεγων
- μου¹
* και pro ἡ
34. * αυτου pro τους περι αυ-
τον
+ τους| μαθητας post καθη-
μενους
ειδε
35. * και ος pro ος γαρ
* ποιη pro ποιηση
< μου αδελφος
- μου²

CAPUT IV

1. < ηρξατο παλιν
 * προς| pro παρα
 * πλειστος, pro πολυς
 < εις το πλοιον| ενβαιντα
 * παρα τον αιγιαλον,| pro εν
 τη θαλασση
 * εν τω αιγιαλω pro προς
 την θαλασσαν
 — επι της γης
2. — πολλα
 * λεγων,| pro και ελεγεν
 — αυτοις εν τη διδαχη αυτου
3. |ακουεται
 — του
4. — εγενετο εν τω σπειρειν
 * το μεν pro ο μεν
 * ορνεα pro πετεινα του ου-
 ρανου
5. * |αλλα pro αλλο
 * τα πετρωδη, pro το πετρω-
 δες
 * και ο|τι pro οπου
 — και
 * ανετει|λε, pro εξανετειλε
 — δια το μη εχειν βαθος γης
6. ανατιλαντος
7. * αλλα pro αλλο
 * επι pro εις
 * αυ|τα pro αυτο
 * εδωκαν, pro εδωκε
8. * αλλα ε|πεσαν pro αλλο
 επεσειν
 † εδι|δει pro εδιδου
 * αυξανο|μενον pro αυξα-
 νοντα
 * φερει, pro εφερει
 + το ante εν ter
 λ̄ pro τριακοντα
9. — αυτοις
10. * |και οτε pro οτε δε
 * επηρωτη|σαν pro ηρωτη-
 σαν
 * μαθηται αυτου pro περι
 αυτον συν τοις δωδεκα
 * τις η παρα|βολη αυτη, pro
 την παραβολην
11. * λεγει pro ελεγεν
 — γνωμαι
 — τα ante παντα
 γεινεται
12. — βλεπωσι, και
 — ακουωσι, και
 * συνωσιν| pro συνιωσι
 — τα αμαρτηματα
13. γνωσεσθαι,
15. † ευθυς
 ερει
 * εις αυτους,| pro εν ταις
 καρδιαις αυτων
16. * |οντοι δε pro και οντοι
 — ομοιως
 * οιτινες pro οι²
17. * και pro η
 + και post λογο̄|
 † ευθυς
 * σκανδαλιζεται, man 1,
 corr σκανδαλιζονται
 man 2
18. — και οντοι εισιν
 + δε post οι¹
19. * βιου pro αιωνος
 — τουτου
 * απαται pro η απατη
 — και αι περι τα λοιπα επι-
 θυμια
 συνπνιγουσι

- * ακαρποι γιγνονται, pro
ακαρπος γινεται
20. * ουτοι| δε pro και ουτοι
* πιπτῶ|τες, pro σπαρευτες
* καρπον φερουσιν| pro καρ-
ποφορουσιν
+ το ante εν ter
λ̄, ξ̄, ρ̄
21. * λεγει| pro ελεγεν
* καιεται pro ερχεται
κλεινην|
* αλλ' pro ουχ
* τεθη, pro επιτεθη
22. * ουδεν| pro ου
- τι
* αλλ' ινα pro ο εαν μη
24. ¶ βλεπε|ται
ακουεται,
μετριται|
- και προστεθησεται υμιν
τοις ακουουσιν
25. * εχει pro αν εχη
26. * αν̄ος οταν pro εαν αν-
θρωπος
- τον
* την γην pro της γης
27. * εγει|ρεται pro εγειρηται
* |βλαστα pro βλαστανη
* μηκυνεται pro μηκυνηται
28. * πλη|ρης ο σειτος pro
πληρη σιτον
σταχυει,
29. - δε
- ευθεως
30. * πως pro τινι
* τινι την παραβο|λην δω-
μεν, pro ποια παραβολη
παραβαλωμεν
- αυτην
31. * κοκκον pro κοκκω
- * οπο|ταν pro ος οταν
* την γην pro της γης
* μικροτερον man 1, μικρο-
τερος man 2
+ ω| ante παντων
- εστι
32. - και οταν σπαρη
* αυξει pro αναβαινει
γινεται
< μειζον (pro μειζων) ante
πα|των
λαχανων κ in ras man 1
(και ···· prim scr)
< αυτου υπο τη| σκιαν
πετινα
33. - πολλαις
† εδυναν|το
34. † καθ ειδιαν
* αυτας·| pro παντα
35. |αψειας
36. * αφιουσιν pro αφεντες
+ και post οχλον
* αμα πολλοι ησαν pro αλλα
δε πλοιαρια ην
37. γινεται
λελαψ
* μεγαλου ανεμου·| pro ανε-
μου μεγαλη
* και τα pro τα δε
* εισεβαλλεν pro επεβαλλεν
38. * εν pro επι
* προσ|κεφαλαιου pro το
προσκεφαλαιον
* διεγειρᾶ|τες pro διεγει-
ρουσιν
- και³
- αυτω
39. * εγερθεις pro διεγερθεις
* τη θαλασση και ειπεν pro
ειπε τη θαλασση

- σιωπα
 * φιμωθητι·| pro πεφιμωσο
 — μεγαλη
 40. * λεγει pro ειπεν
 διλοι
 ε|σται
 ουτως
 — πως ουκ
 εχεται
 41. * η θαλασσα και οι ανεμοι
 pro και ο ανεμος και η
 θαλασσα

CAPUT V

1. † ηλθαν
 † την (ν sup man 3)
 * |γεργυστηνων, pro γαδα-
 ρηνων
 2. * εξελθοντων αυ|των pro
 εξελθοντι αυτω
 — ευθews
 < |ανος εκ των μνημιων (αν
 in ras man 1, τ· prim
 scr)
 3. < ειχεν την κατοικησιν
 μνημιοις·
 † ουδε pro ουτε
 * αλυσι αυτον| ουκετι εδυ-
 ναντο pro αλυσεσιν ου-
 δεις ηδυνατο αυτον
 4. * πολ|λακεις αυτον δεδεσθαι
 και πεδες και |αλυσεσι· pro
 αυτον πολλακεις πεδαις και
 αλυσεσι δεδεσθαι
 * διεσπαρκεναι δε pro και
 διεσπασθαι
 — υπ' αυτου
 αλυσις|
 * συντετριφεναι,| pro συντε-
 τριφθαι

- * μηδενα δε ισχυειν αυτον
 ετι pro και ουδεις αυτον
 ισχυε
 5. * |νυκτος δε και ημερας δια-
 παντος pro και διαπαν-
 τος νυκτος και ημερας
 * μνημιοις pro μνημασιν
 6. ¶ — απο
 * προσεδρα|μεν pro εδραμε
 7. * λεγει, pro ειπε
 * συ| pro σοι
 — του·
 9. < ονομα σοι|
 * λεγει αυτω pro απεκριθη
 λεγων
 10. * αποστιλη αυτον| pro αν-
 τους αποστειλη
 11. < προς τω ορι (pro προς τα
 ορη) post μεγαλη
 12. * παρακαλεσαντες αυτον ει-
 πα| pro παρεκαλεσαν
 αυτον παντες οι δαιμο-
 νες λεγοντες
 13. — ευθews ο ιησους
 † εισηλθαν
 — ησαν δε
 14. * |και οι pro οι δε
 * αυτους pro τους χοιρους
 † |αναγγελιον
 15. * ευρισκουσιν pro θεωρουσι
 — καθημενον και ιματισμενον
 και
 16. * ειδοτες pro ιδοντες
 18. * ενβε|νοντος pro εμβαντος
 < μετ αυ|του η
 19. * και pro ο δε ιησους
 * διαγγελιον pro αναγγελιον
 * πεποιηκεν pro εποησε
 * ηληκεν pro ηλησε
 20. κηρυσσιν

21. * διαπερα|σαντες pro διαπε-
ρασαντος
< εν τω πλοιω του τυ
22. * τις pro εις
* ω ο|νομα pro ονοματι
ειδων
* προσπι|πτει pro πιπτει
23. < τας χειρας αυτη
* ινα pro οπως
25. - τις
< ιβ ετη pro ετη δωδεκα
26. - παρ'
27. + και ante ακουσασα
- ελθουσα
- του ιματιου
28. < αιψωμαι αυτου
29. * ειαθη pro ιαται
30. * ειπεν, pro ελεγε
31. - αυτου
* συντριβοντα pro συνθλι-
βοντα
32. - ιδειν
* πεποιηκυιαν, pro ποιησα-
σαν
33. ιδυια
+ εμπροσθεν πα|των post
αυτω²
* αιτιαν αυτης,| pro αλη-
θειαν
34. * θυγατηρ pro θυγατερ
ι|σθει
υγειης
35. σκυλλις
36. - ευθεως
* παρακουσας pro ακουσας
37. < αυτω ουδεν
* παρακο|λουθησε, pro συν-
ακολουθησαι
+ μονον post ει μη
38. + και post θορυβον|

39. θορυβι|σθαι
40. + ειδοτες οτι απεθανεν,| post
|αυτου'
* παντας pro απαντας
παραλαμβανι|
* εαυτου, pro μετ' αυτου
* κατακειμενον| pro ανακει-
μενον
41. - αυτη
† ταβιθα pro ταλιθα
- κουμι
εγειρε|
42. ιβ pro δωδεκα
43. διεστιλατο
† γνοι pro γνω

CAPUT VI

1. - εκειθεν, και ηλθεν
2. * ηρξαντο pro ηρξατο
- οτι
δυναμεις
γεινονται·|
3. + της| ante μαριας
αδελφε pro αδελφαι
4. - αυτοις
συνγενεσιν
οικεια|
5. † εδυνατο
* ουκετι pro εκει ουδεμιαν
< ποι|ησαι δυναμιν,
ολειγοις
6. < κυκλω κωμας
7. ιβ pro δωδεκα
* εδωκεν pro εδιδου
8. * παρηγ|γελλεν pro παρηγ-
γειλεν
* αρωσιν pro αιρωσιν
* πηραν pro ζωνην
9. ενδυσησθαι
χειτωνα

10. — αυτοις
† αν pro εαν
οικειᾱ|
11. * ος pro οσοι
+ τοπος post αν
* δεξεται| pro δεξωνται
* ακουση pro ακουσωσιν
* αυτων,| pro αυτοις
— αμην λεγω υμιν πολει
εκεινη
12. * μετα|νωσιν pro μετανωσ-
σωσι
13. * εξεπεμ|πον pro εξεβαλλον
ηλιφον
+ αυτους,| post εθεραπευον
14. * |ελεγον pro ελεγεν
* βαπτιστης pro βαπτιζων
* αυτου, (man 1) pro εν αυτω
(ω sup ου man 2)
15. + δε post αλλοι¹
— εστιν η
16. * ον εγω| ον pro ον εγω (ον¹
sup man 2)
— εστιν· αυτος
— εκ νεκρων
17. — ο ante ηρωδης
αποστιλας
18. < γυναικα εχειν pro εχειν
την γυναικα
20. ιδως
συνετηρι
* ηπορειτο pro εποιει
21. διπνον
* εποιησεν pro εποιει
χειλιαρχοις|
22. — της²
* |ετησαι pro αιτησων
* δαν pro εαν
23. — και ωμοσεν αυτη, οτι ο εαν
με αιτησης, δωσω σοι
- * |ημισυ pro ημισους
— μου
24. * αιτησωμαι,| pro αιτησομαι
+ αιτησε post ειπεν²
25. † |ευθυς
— προς τον βασιλεα, ητησατο
λεγουσα
* δω|σης pro δως
— εξ αυτης
πινακει
26. * ακναεμενους pro συνανα-
κειμενους
27. απο|στιλας
— ο βασιλευς
† σφεκουλατορα pro σπεκου-
λατωρα
+ επι πινα|κει, post αυτου
28. * και pro ο δε
† φυλακη (η corr man 1 ex
ει sine ras)
πινακει
— αυτην¹
29. * |κηδενσαι pro και ηραν
* αυτον pro αυτο
— τω ante μνημιω·
30. † απηγ|γειλον
* εποιησεν| pro εποιησαν
— οσα²
* εδιδασκεν pro εδιδαξαν
31. — αυτοι
αναπαυεσθαι
* λοιπον, pro ολιγον
— οι²
ηυκερουν,
32. † και (ι sup man 2)
33. ιδον
* αυτον pro αυτους¹
* υπαγοντες pro υπαγον-
τας
— αυτον¹

- και προηλθον αυτους, και
συνηλθον προς αυτον
34. — ο ιησους
εσπλανχνισθη
* ηρξαντο pro ηρξατο
35. — αυτου
* παρηλθεν, pro πολλη
36. — αρτους
— γαρ
— ουκ εχουσιν
37. * δηναριων ρ̄ pro διακοσιων
δηναριων
+ ινα εκα|στος αυτων βραχυ
τι λαβη,| post φαγειν
38. υπαγεται
— και¹
ειδεται,
39. συνποσια¹
— συμποσια²
40. † ανεπεσαν
* |ανδρες ρ̄ pro ανα εκατον
ν̄, pro πεντηκοντα
41. † ηυλογη|σεν·
+ πεντε post τους³
* παρατιθωσιν pro παραθω-
σιν
43. ιβ̄ pro δωδεκα
* πληρωματα| pro πληρεις
44. — τους αρτους, ωσει
πεντακεισχειλιοι
45. † ευθυσ
ενβηναι
— εις το περαν
† βηθαιδαν
+ αν post εως
47. οψειας
48. * ιδων pro ειδεν
+ σφοδρα, post αυτοις
ερχε|τε
— προς αυτους
49. < φαντασμα εδοξα|
50. < θαρсите μη φοβεισθαι εγω
ειμι|
51. — λιαν
* αυτοις pro εαυτοις
52. † συνηκον pro συνηκαν
< αυτων η καρδια
53. † ηλθαν
+ εις post γην|
— και προσωρμισθησαν
54. † ευθυσ
+ οι ανδρες του τοπου post
|αυτον
55. * περιεδρα|μον pro περιδρα-
μοντες
+ εις ante ολην
+ και post εκεινην·|
* κρεβαττοις pro τοις κραβ-
βατοις
* οτι pro οπου
< εστιν εκει,
56. * οποταν pro οπου αν
* εισεπορευ|οντο pro εισεπο-
ρευετο
* ησαντο pro ηπτοντο

CAPUT VII

2. * |τινες pro τινας
+ τινας post αυτον
+ τους ante αρτους
3. * πυκνα pro πυγμα
αισθιουσιν,
4. † απ pro απο
+ δε οταν ελθωσιν post α|γο-
ρας
αισθιουσιν,
κρατιν,
κλεινων,
5. επιτα
* ερωτω|σιν pro επερωτωσιν

- + λεγοντες· post γραμματις|
 * κοιναις ταις pro ανιπτοις
 αισθιουσιν
6. † επροεφητευσεν
 * αγαπα, pro τιμα
 * εχει pro απεχει
8. — γαρ
 κρατιτε
 — βαπτισμους ξεστων και
 ποτηριων, και αλλα παρ-
 ομοια τοιαυτα πολλα
 ποιειτε
9. * στησηται, pro τηρησητε
10. † μωυσης|
 * αθετων pro κακολογων
11. λεγεται
 † αν pro εαν²
12. αφιεται
 — αυτου bis
13. + την εντολην post λογον|
 παραδοσι
 * παρεδοτε, pro παρεδωκατε
 — και παρομοια τοιαυτα
 πολλα ποιειτε
14. |ακουεται
 συνιεται|
15. * αυτον¹ (ν sup man 2)
 * εκ του ανθρ εκπο|ρευομενα
 pro εκπορευομενα απ'
 αυτου
17. * εισηλθον pro εισηλθεν
18. |ουτως
 εσται,
 |κοινωσε,
19. * διανοιαν, pro καρδιαν
 † αλλα
 * χωρει, pro εκπορευεται
 * καθα|ριζων pro καθαριζον
21. — οι²
- 21-22. <μοιχαι,| πορνιαι, κλο-
- παι, φονος (corr ex φο-
 νοι man 1) πλεονεξια|
 ποιηρια, pro μοιχειαι...
 ποιηριαι
23. — ταυτα
 εκπορευετε
24. — εκειθεν
 * |ορια pro μεθορια
 — και σιδωνος
 οι|κειαν
25. — αυτης
 * εν πνι ακαθαρτω pro
 πνευμα ακαθαρτον
26. < η δε γυνη| ην
 † συραφοινισσα
 * εκ|βαλη pro εκβαλλη
28. — και λεγει
 * |λεγουσα κε, και pro ναι,
 κυριε· και γαρ
 * εσθιουσιν pro εσθιει
 † ψιχων| pro ψιχιων
30. — αυτης
31. ¶ * εις pro προς
 * εις| την δεκαπολιν, pro δε-
 καπολεως
32. + και post |κωφον
 † μογγιλαον
33. * προσλαβομενος pro απο-
 λαβομενος
 — τους ante δακτυλους
 — αυτου¹
 < πτυσας| ante εις τα ωτα
 † γλωσ|σας pro γλωσσης
34. † |εφεθθα, pro εφθαθα
 † διαινυχθητι,
35. * διηνυγησαν pro διηνοιχθη-
 σαν
36. διεστιλατο
 * λεγωσιν,| pro ειπωσιν
 * οσω pro οσον

— αὐτος

37. † υπερπε|ρισσω
 * πεποιηκεν pro ποιει
 — τους αλαλους

CAPUT VIII

1. ¶ + δε post εκειναις
 * παλιν πολ|λου pro παμ-
 πολλου
 + αυτω| post εχοντων
 — ο ιησους
 — αυτοις
2. σπλαγχνιζομε|
 * τω οχλω pro τον οχλον
 * ημερε pro ημερας
 τρις
3. + εως| post ιηστις
 εκλυθησονται
 * |και τινες pro τινες γαρ
 + απο ante μακροθεν
4. + λε|γοντες, post μαθηται
 — αυτου
 * ωδε δυνασαι αυτους| pro
 τουτους δυνησεται τις
 ωδε
 ερημειας,|
5. * |ο δε ηρωτησεν pro και
 επηρωτα
 + ωδε post ποσους
 < αρ|τους εχετε,
 † ειπαν
6. † κα pro και¹
 αναπεσιν
 ζ pro επτα
 * αυτοις pro τοις μαθηταις
 αυτου
7. † ειχαν
 ολειγα,
 + αυτα post και²
8. — αυτα

— δε

- † περισευματα
 — κλασμάτων
 ζ pro επτα
 + πληρεις, post σπυ|ριδας
9. τετρακεισχειλιοι
 10. ¶ < ενβας ευθυσ pro ευθεως
 εμβας
 — το
 + και post αυτου
 * προς το ορος| δαλμουναι,
 pro εις τα μερη δαλμα-
 νουθα
 11. † συνζητειν
 * απ pro παρ³
 σημιον
 * εκ pro απο
 12. — αυτου
 σημιον bis
 — λεγω υμιν
 * ου pro ει
 δοθησετε
 < ταυτη τη γενεα
 13. < παλιν ενβας
 14. * απελθοντες| pro επελα-
 θοντο
 + οι μαθηται αυτου ante
 λαβειν
 — και ει μη
 * μονο| εχοντες αρτον pro
 αρτον ουκ ειχον
 15. βλε|πεται
 † φαριοεων,
 + απο post και²
 * των ηρωδιανων, pro ηρωδου
 16. * οι δε pro και
 — λεγοντες
 * εχουσιν, pro εχομεν
 17. + εν εαυτοις ολιγοπιστοι|
 post διαλογιζεσθαι

- εχεται bis
 συνιεται
 — επι
 18. * εχετε και pro εχοντες bis
 * βλεπουσιν, pro βλεπετε
 α|κουεται
 — και²
 μνημονευεται
 19. πεντακισχειλι|ους (ε² sup
 man 2)
 20. + αρτους post ζ (pro επτα)
 τετρακισχειλιους|
 — κλασμάτων
 † ειπαν
 ζ, pro επτα
 21. * λεγει pro ελεγει
 * ου|πω pro ου
 συνιεται,
 22. * ερχονται pro ερχεται
 † βηθαιδα·|
 23. * αυτου pro του τυφλου
 * ενπτυσας pro πτυσας
 + και post αυτου
 + |επ ante αυτω
 * ηρωτα pro επηρωτα
 — τι
 24. * ο δε pro και
 * λεγει, pro ελεγε
 — οτι
 — ορω
 25. + αυτου post χειρας
 — εποιησεν αυτον
 * διεβλεψεν pro αναβλεψαι
 † απεκατεσταθη|
 * ανεβλεπεν man 1 pro
 ενεβλεψεν (ενεβλεπεν
 man 2)
 * παντα τηλαυως, pro τη
 λαυως απαντας
 26. α|πεστιλεν
 * |μη pro μηδε¹
 — μηδε ειπης τινι εν τη κωμη
 27. καισαριας
 < επη|ρωτα post αυτου²
 28. + λεγου|τες, οι μεν post απε-
 κριθησαν
 * |αλλοι δε pro και αλλοι
 29. — και αυτος
 |λεγεται,
 — ειναι
 + ο υιος του θυ του ζωντος·|
 post χς
 30. * λεγου|σιν pro λεγωσι
 31. + απο τοτε post και¹
 * απο prim scr, corr υπο
 man 1
 + τω| ante αρχιερων
 * τη τριτη ημερα pro μετα
 τρεις ημερας
 32. † παρησια
 33. * ιδως pro ιδων
 34. — αυτοις
 * |ει τις pro οστις
 * ακολουθειν pro ελθειν
 * αρας pro αρατω
 — αυτου², και
 35. < εαυτου ψυχην, pro ψυχην
 αυτου²
 — ουτος
 36. * ωφελει τον παντ pro ωφε-
 λησει ανθρωπον
 < εαυ|του ψυχην, pro ψυχην
 αυτου
 37. * τι γαρ pro η τι
 38. επεσχυ|θη
 — λογους
 — ταυτη
 μοι|χαλιδει
 επεσχυνθησεται
 * και pro μετα

CAPUT IX

1. ¶ — αν
εληλυθειαν
2. † καθ pro κατ'
+ εν τω| προσευχεσθαι αν-
τους post και⁵
+ ο ις post μετεμορφωθη|
3. — χιων, οια
4. + ιδου post και¹
* αυτος pro αυτοις
† |μωυση pro μωσει
συνλαλουντες
5. * ειπεν πετρος pro ο πετρος
λεγει
|ραββει
< ωδε ημας
* θελεις ποιησω ωδε pro
ποιησωμεν
τρεις,
† μωυση
6. * λαλει pro λαληση
7. + ιδου post |και¹
* |αυτους, pro αυτοις
— ηλθε
< ακουετε αυτου,
8. * περι|βλεπομενοι pro περι-
βλεψαμενοι
9. |διεστιλατο
* α ειδον| εξηγησονται, pro
διηγησονται α ειδον
10. * οι δε pro και
† συνζητουντες
* ε|στιν οταν pro εστι το
* αναστη, pro αναστηναι
11. * επη|ρωτησαν pro επηρω-
των
* τι ουν pro οτι¹
γραμματις
12. — μεν
- * πρωτος pro πρωτον
- * αποκαθιστανι pro αποκα-
θιστα
- † εξουθενηθη| pro εξουδε-
νωθη
13. * ηδη pro και¹
* ηλθεν| pro εληλυθε
* αυτω· pro αυτον
14. * ελθοντες pro ελθων
* ιδον pro ειδεν
— πολυν
γραμματις
† συνζητουντας
* προς αυτους| pro αυτοις
15. † ευθυς
* ιδοντες pro ιδων
* εξεθαμ|βηθησαν pro εξε-
θαμβηθη
16. * αυτους, pro τους γραμμα-
ταις
† συν|ζητετε
* εαυτους, pro αυτους
17. < εις post οχλου
+ αυτω, post ειπεν
18. — αυτον²
— αυτου
ξηρενετε,
† ειπα pro ειπον
* ηδυνηθησα| εκβαλειν αυτο,
pro ισχυσαν
19. * και pro ο δε
* αυτοις| pro αυτω
+ ο ις ante λεγει,
* απιστε pro απιστος
+ και διεστραμ|μενη ante εως
* ανεξωμαι pro ανεξομαι
φερεται
20. — και²
— αυτον⁴
21. < αυτου τον πᾱρα

- + λεγων| ante ποσος
 * εξ ου pro ως
 * εκπαιδοθεν, pro παιδιοθεν
22. πολ|λακεις
 — και²
 † αλλα
 * δυνη| pro δυνασαι
23. * τουτο pro το
 * δυνη pro δυνασαι
 — πιστευσαι
24. * το π̄να pro ο πατηρ
 * παιδαριου pro παιδιου
 — μετα δακρυων
 * ειπεν· pro ελεγε
 — κυριε
 * βοηθησον pro βοηθει
25. * συντρεχει pro επισυντρεχει
 + ο ante οχλος
 — τω ακαθαρτω
 * το αλαλον κ(αι)| κωφον
 π̄να pro το πνευμα το
 αλαλον και κωφον
 < επιτασσω σοι
26. * κραξας pro κραξαν
 * σπαραξας pro σπαραξαν
 — αυτον
27. — αυτον¹
 — και ανεστη
28. * εισελθοντος αυτου pro εισελθοντα αυτον
 + προσηλ|θον αυτω post οικον
 + κατ ιδιαν και post μαθηται
 — αυτου
 * επη|ρωτησαν pro επηρωτων
 + λεγοντες, post αυτον²
 — κατ' ιδιαν
29. δυνα|τε
- νηστια·|
30. ¶ 31. * λεγει pro ελεγει
 παραδιδοτε
 * εγειρεται· pro αναστησεται
32. * ερω|τησαι pro επερωτησαι
33. * ηλθον pro ηλθεν
 † καφαρναουμ',|
 οικεια
 * διελεχθητε προς εαυ|τους·
 pro προς εαυτους διελογιζεσθε
34. * αυτων μιζ̄σ| ειη, pro μειζων
35. — και¹
 καθεισας
 ιβ̄ pro δωδεκα
 εστε|
36. — αυτο εν
 ενανκαλισαμενος
37. † αν pro εαν bis
 * εκ pro εν
 * παιδιον pro παιδιων
 * |εν pro επι
 απο|στιλानτα
38. * και αποκριθεις pro απεκριθη δε
 * ειπεν, pro λεγων
 + |εν ante τω ονοματι
 * ηκολουθει pro ακολουθει¹
 — οτι ουκ ακολουθει ημιν
39. — ιησους
 * εν| pro επι
 * δυνησονται pro δυνησεται
 — ταχυ
 < με κα|κολογησαι,
40. * ημων pro υμων bis
41. < αν γαρ pro γαρ αν
 — τω
 * χ̄ρς pro χριστου

- |εσται,
+ οτι post υμιν
42. + μου post μικρων
— αυτω
* περιεκει|το μυλον ονικον
pro περικειται λιθος
μυλικος
* εβληθη pro βεβληται
43. * |σκανδαλιση pro σκανδα-
λιζη
< |κυλλον, post εισελθει,
— την γεενναν, εις
44. — οπου ο σκωληξ . . . ου σβεν-
νυται
45. * σκανδαλιση pro σκανδα-
λιζη
* κοψον pro αποκοψον
< σοι εστιν
* απελθει| pro βληθηναι
46. — εις το πυρ . . . ου σβεν-
νυται
47. * ει pro εαν
* |σκανδαλιση pro σκαν-
δαλιζη
— σοι
— βληθηναι
— του πυρος
48. * σβεννυται| pro σβεν-
νυται
49. * αλις γηθησεται · pro αλι-
σθησεται
— και πασα θυσια αλι αλι-
σθησεται
50. † αλα pro αλας ter
* μωρανθη pro αναλον γενη-
ται
* αρτυ|σεται · pro αρτυσετε
+ υμεις ουν post αρτυσεται
< εν εαυτοις εχεται
ειρηνευεται

CAPUT X

1. † και εκειθε| pro κακει-
θεν
— δια του
* συνπορευεται pro συμπο-
ρευονται
— παλιν¹
* ο|χλος pro οχλοι
ιωθει
2. * οι δε φαρισαιοι προσελ-
θοντες pro και προσελ-
θοντες οι φαρισαιοι
* αυτου pro αυτον¹ man 1,
corr αυτον man 2 (υ²
eras et υ scr)
3. ενετιλατο
† μωυσης,
4. † ειπαν|
† μωυσης
5. εγραψε
— υμιν
6. ¶ — αυτους
7. + και ειπεν, ante ενεκεν
|καταλαβει
* εκαστος pro ανθρωπος
8. * ουκ pro ουκετι
< σαρξ| μια,
9. * εξευξεν pro συνεξευξεν
10. οικεια
< επηρω|τησαν ante οι μα-
θηται
— περι του αυτου
— αυτον
11. — ος εαν απολυση . . . μοιχα-
ται επ' αυτην
12. — και¹
< απολυση γυνη
* γαμηση αλλον pro γαμηθη
αλλω

- + και| εαν ανηρ απολυση την
γυναικα μοιχατ(αι)|
post μοιχεται,
14. + επιτει|μησας post και'
< αυτοις ειπεν,
αφεται
† εμε pro με
- και'
κωλυεται
* των ουρανων·| pro του
θεου
15. † αν pro εαν
16. ενανκαλεισαμενος
* επιτιθει pro τιθεις
+ και post αυτα'
† ευλογει|
17. + ιδου τις πλουσιος post οδθ|
- εις
- αυτον'
+ λεγων, post αυτον'
19. - μη αποστερησης
+ σου, post |μῤα
20. + τι υστερω ετι,| post μου
21. - ο δε
ενβλεψας
+ ει θελεις τελιος ειναι post
αυτω,²
* σε pro σοι
- τοις ante |πτωχοις
* ουρανοις| pro ουρανω
< αρas τον σταυρον σου ante
δευρο
ακολουθι
22. * απο του λογου pro επι τω
λογω
+ α|π αυτου post απηλθεν
24. ¶ ante ο δε ις
- παλιν
- τους πεποιθотas επι τοις
χρημασιν
+ πλουσιον, post εισελθειν
25. - της bis
† τρωμαλιας pro τρυμαλιας
< πλουσιον post θν
26. * δυνησεται pro δυναται
27. + μεν| post παρα'
+ τουτο post ανοις
† αλλα
- εστι παρα
28. - και'
< αυτω λεγειν ο πετρος
- ιδου ημεις
< παντα α|φηκαμεν
* ηκολουθηκαμεν pro ηκο-
λουθησαμεν
29. - δε
οικειαν
< η μῤα η πῤα
- η γυναικα
+ ενεκεν post και
30. οικει|as
- αδελφους και
* μῤα pro μητερας
31. - οι
32. - και'
+ αυτω, post ακολου|θουντες
- εφοβουντο
ιβ pro δωδεκα
33. - τοις²
- αυτον'
34. ενπεξουσιν
* ενπτυσωσιν pro εμπτυ-
σουσιν
35. * προσηλθον pro προσπο-
ρευονται(προσελθοντες prim
scr man 1; litt τες del man
(1) et 2 et 3; ε' eras et η
scr man 3)
* θελωμεν pro θελομεν
† α| pro εαν

- + σε post $\bar{\alpha}$
 * αιτησωμεθα pro αιτη-
 σωμεν
 36. θελεται
 < με ποιησαι (με sup
 man 2)
 37. - σου²
 * βασιλεια της δοξης,| pro
 δοξη σου
 38. + αποκριθεις post $\bar{\iota}\bar{\varsigma}$
 * αυτω pro αυτοις
 * |το pro τι
 αιτισθαι,
 δυνασθαι
 * η pro και
 39. † ειπαν|
 - αυτω
 - ο δε ιησους ειπεν αυτοις
 πεισθαι·
 βα|πτιζομε
 βαπτισθησεσθαι,
 40. κα|θεισαι
 * η pro και
 - μου²
 42. - ιησους
 - αυτους
 * ου μεγα|λοι pro οι μεγαλοι
 - αυτων³
 43. ουτως|
 - δε
 * εστιν pro εσται
 * οστις αν pro ος εαν
 < εν υ|μιν μεγας γενεσθαι
 < υμων διακο|νος,
 44. * ειναι pro γενεσθαι
 + υμων post |εσται
 45. † λουτρον
 46. + ο ante υιος
 - βαρτιμαιος ο
 47. * ναζαρηνος pro ναζωραιος

48. - και επιτιμων ··· ελεησον
 με
 49. - αυτω
 * θαρ|ρων pro θαρσει
 εγειρε
 φωνι
 51. θελις
 † ραββουνι|
 52. - ιησους
 * αυτω pro τω ιησου

CAPUT XI

1. ενγιζουσιν
 † ιεροσολυμα
 ελεω|
 2. - και¹
 * λε|γων pro λεγει
 υπαγεται
 < κατεναν|τι κωμην, pro
 κωμην την κατεναντι
 - υμων
 ευρησεται
 * ω pro εφ' ον
 + ου|πω ante ουδεις
 * επικεκαθεικεν pro κεκαθικε
 3. - ποιειτε τουτο
 4. - τον
 - την
 5. * |τινες δε pro και τινες
 * εστωτων pro εστηκοτων
 6. * ειπεν αυτοις pro ενετειλατο
 7. * αγουσιν pro ηγαγον
 * επιβαλλουσιν pro επε-
 βαλον
 - αυτων
 * καθιζει pro εκαθισεν
 8. - αυτων
 * |εστρωννουν pro εστρωσαν
 - αλλοι δε στοιβαδας ···· εις
 την οδον

9. — ωσαννα
 10. |βασιλεια
 — εν ονοματι κυριου
 * ειρηνη pro ωσαννα
 11. — ο ιησους, και
 αμειας
 — ηδη
 ιβ· pro δωδεκα
 12. * αυριθ· pro επαυριον
 * εις βηθανιαν pro απο βη-
 θανιας
 επι|νασεν,
 13. * απομακροθεν συκτην| pro
 συκτην μακροθεν
 + εις αυτην, post ηλθεν
 < |τι ευρησει
 * εις αυτην, pro εν αυτη
 + μονον| post φυλλα
 + ο ante καιρος
 14. < ειπεν αυτη ο ις,
 < εις τον αιωνα| εκ σου καρ-
 πον μηδεις
 * φαγη· κ(αι) ηκουσαν| pro
 φαγοι. και ηκουον
 15. — ο ιησους
 — και αγοραζοντας
 † εν τω ιερω (ν τω ιερω in
 ras man 1; prim scr ε
 τω ιερω)
 + εξεχεε·| post κολλυβισ-
 των
 17. εθνεσι·
 |σπηλεον
 18. < οι αρχι|ερεις και οι γραμ-
 ματις,
 * απολεσωσιν pro απολε-
 σουσιν
 * |πας γαρ pro οτι πας
 19. * οταν pro οτε
 * εγεινετο
 * εξω| της πολεως εξεπο-
 ρευοντο, pro εξεπορευετο
 εξω της πολεως
 20. < παραπο|ρευομενοι πρωι
 εξη|ρανμενην
 21. ραββει,
 ειδε
 22. — και
 εχεται
 + του ante θυ·|
 23. — οτι·
 ορι|
 * αρθηναι pro αρθητι
 * βληθηναι pro βληθητι
 — ο εαν ειπη
 24. — αν
 αιτισθαι,
 * ελαβετε pro λαμβανετε
 25. στηκνιται
 * ανη pro αφη
 26. — ει δε υμεις... παραπτωματα
 υμων
 28. * |ελεγον pro λεγουσιν
 < ταυτην την εξουσιαν
 — ινα ταυτη ποιησ
 29. ¶ * επερωτω| pro επερωτησω
 — και·
 * τινι pro ποια
 30. * απ pro εξ·
 αποκριθηται
 31. * διελογιζο|το pro ελογι-
 ζοντο
 * αυτους pro εαυτούς
 + οτι post λεγοντες,
 + ημιν post ερει
 — ουν
 32. * φοβουμεθα pro εφοβουντο
 * παντες pro απαντες
 * |ηδισαν pro ειχον
 33. < τω ιω λεγουσι|

† οἰδομεν, man 1, corr οἰδα-
μεν man 3

CAPUT XII

1. * λαλειν, pro λεγειν
* ἀνὸς τις ἐφυ|τευσεν ἀμ-
πελωνα, pro ἀμπελωνα
ἐφυτευσεν ἄνθρωπος
+ αυ|τω post περιεθηκεν
- και³
* ἐξωρυξεν pro ωρυξεν
2. απεστιλεν
- προς τους γεωργους
3. + και απεκτιναν post |εδι-
ραν
απεστιλαν
4. - παλιν
απεστιλεν
- λιθοβολησαντες
* κεφαλεωσαντες pro κεφα-
λαιωσαν και
απεστιλαν|
* ητιμασμενον, pro ητιμωμε-
νον
5. απεστι|λεν,
- κἀκεινον απεκτειναν
* δε pro μεν
αποκτινουτες,
6. * υστερον δε| pro ετι ουν
+ τον ante αγαπητον
απε|στιλεν
- και αυτον
- οτι
7. < ειπαν, post εαυτους
αποκτι|νωμεν
8. απεκτ.νᾱ|
10. * ανεγνωκατε, pro ανεγνωτε
α|πεδοκειμασαν
12. - και αφειντες αυτον, απηλθον
14. * ηρξαντο ερωταν αυτῶ| εν

δολω· pro λεγουσιν
αυτω

- ου¹
+ |ειπον ουν ημω ante εξε-
στιν
< δουναι κηνσον καισαρι|
(κηνσον sup man 2)
15. + υποκριται, post πειραζετε
ειδω,
 16. † ειπαν
- αυτω
 17. - ο ιησους
< τα καισα|ρος αποδοτε
 18. |σαδδουκεοι
 19. † μωυσης|
* εχη pro καταλιπη
* τεκνον| pro τεκνα
- αυτου^{1, 2}
 20. * απεθανεν και pro αποθνη-
σκων
 21. - και¹
- και απεθανε
- και⁴
 22. - και ελαβον αυτην
ζ̄ pro επτα
* εσχατον pro εσχατη
< η γυνη α|πεθανεν, pro απε-
θανε και η γυνη
 23. - ουν
αναστασι
* ουν αυτῶ| τινος pro οταν
αναστωσι, τινος αυτων
ζ̄ pro επτα
 24. * αποκριθεις δε pro και απο-
κριθεις
πλανασθαι|
 25. γαμι|σκοντε,
+ οι ante αγγελοι
 26. * ει pro οτι
εγειρῶ|τε

- * ανεγνωκατε pro ανεγνωτε
 † μων|σεως
 < ο θς λεγῶ| αυτω·
 — ο ante θς^{2, 3, 4}
 27. — ο ante θς¹
 — θεος²
 — υμεις ουν
 πλανασθαι|
 28. * προελθων pro προσελθων
 * |ακουων pro ακουσας
 † συνζητουντων
 * ιδῶ| pro ειδως
 < απεκριθη αυτοις,
 — πασων
 29. * ειπεν pro ιησους απεκριθη
 — οτι
 * παντων πρωτη, pro πρωτη
 πασων των εντολων
 † ιστραηλ',
 — εις
 30. αγαπησις
 — εντολη
 31. * |ομοιως pro ομοια
 αγαπησις
 μιζων
 32. < θς εστιν
 33. * κα το pro και²
 — και εξ ολης της ψυχης
 † σου post πλησιον
 * σε|αυτον, pro εαυτον
 πλιον
 — των bis
 34. — αυτον¹
 † οτι post αυτω,|
 βασειλιας
 < ετολμα αυτον ουκετι
 * επερωταν| pro επερωτησαι
 35. — ο ιησους
 * λεγει pro ελεγεν
 γραμματις

- ο ante χς
 36. — γαρ
 — τω ante πνι
 — τω ante αγια,
 † |εκχθρους
 * υποκατω pro υποποδιον
 37. — ουν
 * πως pro ποθεν
 — ο
 38. — αυτοις
 † ταις ante στολαις
 39. διπνοις,
 40. — τας ante οικειας
 — των ante χηρῶ|
 † |και ορφανων, post χηρῶ
 προφασι
 * οιτινες pro ουτοι
 † λημψονται
 * περισσων pro περισσοτε-
 ρον
 41. * εστως pro καθισας
 † παντας, post εθεωρι
 † τον ante χαλκον
 43. — αυτου
 — οτι
 |πλιον
 — των βαλοντων
 44. * περισσευμα|τος αυτων pro
 περισσευοντος αυτοις
 — παντα οσα ειχεν

CAPUT XIII

1. — ιδε
 ποταπε
 2. — ο ιησους
 † ωδε post |αφεθη
 * λιθον pro λιθω
 * αφε|θη ουδε διαλυθησεται·
 pro καταλυθη

- + και δια τριων η|μερων αλ-
λος αναστησεται ανευ
χειρῶ·| ante καθημενου
of verse 3.
3. * καθημενου δε pro και κα-
θημενου
ε|λεων
* επηρωτα| pro επηρωτων
4. * ειπον pro ειπε
σημιον
- παντα
5. < και αποκριθεις αυτοις ο ις
|βλεπεται
6. - γαρ
+ ο χς, post εμει
7. ακουσηται
θροεισθαι,
- γαρ
8. - γαρ
|βασειλιαν
- και²
σιςμοι
- και εσονται
- και⁴
- 8-9. - αρχαι ωδων ταυτα.
βλεπετε δε υμεις εαν-
τους
9. * και δωσουσιν pro παρα-
δωσουσι γαρ
δαρησεσθ(αι)·|
σταθησε|σθαι
10. * πρωτον δε δει| pro δει
πρωτον
11. * αγω|σιν pro αγαγωσιν
λαλησηται,
- μηδε μελετατε
† αν pro εαν
* εκεινο pro τουτο
λαλειται,
εσται|
12. * αναστησῶ|ται pro επανα-
στησονται
13. εσεσθαι
- ουτος
14. ειδηται|
- το ρηθεν υπο δανιηλ του
προφητου
* στηκον pro εστος
15. οικειαν,
αρε
< τι, post αυτου
οικειας
16. αρε
* τα| ιματια pro το ιματιον
17. - ταις²
18. προσευχεσθαι
- η φυγη υμων
19. θλιψεις
- κτισεως
20. - κυριος
21. ειδου bis
* κς pro χριστος η
* πι|στευεται pro πιστευσητε
22. + πολλοι post γαρ
σημια
* πλαναν| pro αποπλαναν
23. - ιδου
24. † αλλα
δωσι
25. + εκ ante του ουρανου
* πε|σουντε, pro εσονται
εκπιπτοντες
- αι²
* τοις ουρανοις| corr man 2
ex τω ουρανῳ man 1
26. * νεφελη| pro νεφελαις
27. - αυτου bis
* ε|πισυνστρεφουσιν pro επι-
συναξει
+ της ante γης|

- * ακρων ουρανων, pro ακρου ουρανου
 28. — ηδη
 γνωσκέται
 29. | ουτως
 ειδητε
 γει|νομενα,
 30. + δε post αμην
 * εως pro μεχρις ου
 31. * παρελευσεται| pro παρελευ-
 σονται
 33. + δε| post βλεπεται
 αγρυπνιτε
 προσευχεσθαι,
 + ει μη ο π̄ηρ και ο υιος post
 γαρ,
 κερος·|
 — εστιν
 34. * ωσπερ γαρ pro ως
 οι|κειαν
 ενετιλατο
 35. | γρηγοριται
 οικειας
 * μεσανυκτιῶ| pro μεσονυ-
 κτιου
 πρωι,
 36. | εξεφνης
 37. — λεγω
 γρηγοριται|

CAPUT XIV

1. * | φαρισαιοι pro γραμματεις
 — εν
 * κρατησοντες|
 | αποκτινωσιν,
 3. οικεια|
 * γυνη προσηλθεν pro ηλθε
 γυνη
 * πολυ|τιμου, pro πολυτελους
 — κατα

4. + των μαθητων post τινες
 — του μυρου
 5. εδυ|νατο
 — τουτο
 + το μυρον post πραθηναι
 < δη|ναριων τ̄ pro τριακο-
 σιων δηναριων
 * ενεβριμουντο pro ενεβρι-
 μωντο
 6. + αυτοις, post ειπεν
 * κοπον pro κοπους
 παρεχεται·
 + γαρ post καλον
 † ηργασατο
 * εν εμοι, pro εις εμε
 7. εχεται bis
 * υμων, pro εαυτων
 θεληται
 δυνασθαι
 * αυτοις pro αυτους
 8. — αυτη
 9. + οτι post 'υμιν|
 — τουτο
 10. + ιδου post | και
 ιβ| pro δωδεκα
 * παρα|δοι pro παραδω
 — αυτοις
 11. εζητι
 < αυτον ευκαι|ρως
 * παραδοι· pro παραδω
 13. * αποστιλας pro αποσπελλει
 < δυο post αυτου
 — και²
 | υπαγεται
 + εισελθῶ|των υμων post και³
 14. — και
 † αν pro εαν
 + μου, post καταλυμα
 * φαγο|μαι· pro φαγω
 15. † αναγιον| pro ανωγειον

- ετοι|μασονται
 16. + ετοιμασαι| post εξηλθον
 17. ιβ, pro δωδεκα
 18. ¶ ante αμην
 † υμω pro υμων
 < με παρα|δωσει
 19. |λυπισθαι
 — και αλλος, μη τι εγω
 20. — εκ
 ιβ pro δωδεκα
 ενβαπτομενος
 21. + πα|ραδιδοτε ante υπαγει
 παραδιδοτε,
 — ην
 22. — αυτων
 — ο ιησους
 * εδιδου pro εδωκεν
 + αυτοις,| post ειπεν
 λαβεται
 — φαγετε
 — εστι
 23. * τοις| μαθηταις pro αυτοις
 24. — καινης
 * υπερ pro περι
 + εις αφεσιν αμαρτιων,| post
 εκχυ|νομενον
 25. — ουκετι
 † γε|νηματος
 26. ελεων,|
 27. ¶ * σκανδα|λισθησεσθαι (ε-
 σθαι in ras man 1, οντε
 prim scr)
 * τα προβατα σκορπισθη-
 σεται, pro διασκορπι-
 σθησεται τα προβατα
 28. + εκ νεκρων post με
 29. ¶ * αποκριθεις λεγει pro εφη
 < ει κ(αι)|
 † αλλ' (λ^τ sup man 2)
 30. — σοι
 + συ post οτι
 — εν
 — η δις
 * με αρνηση, pro απαρνηση
 με
 31. * ο δε πετρος μαλ|λον περισ-
 σως ελεγεν, οτι pro ο δε
 εκ περισσου ελεγε μαλ-
 λον
 32. * εξερχονται pro ερχονται
 † |γεσσημανιν,
 καθεισατε
 33. + τον ante ιωαννην|
 * μετ αυτου, pro μεθ' εαυτου
 εκθαμβισθαι|
 34. |μινεται
 γρηγορειται,|
 35. * την| γην pro της γης
 < |ινα post εστι
 36. + μου post π̄ρ
 + εστι| post σοι
 < τουτο απ εμου·|
 † αλλα
 38. γρηγορειται
 προσεν|χεσθαι
 εισελθται
 π̄ρασμ̄·|
 40. * καταβαρου|μενοι, pro βε-
 βαρημενοι
 ηδισαν
 41. καθευδεται
 — το ante λοιπον
 αναπαν|εσθαι
 + το τελος, ιδου post απεχει
 * |και pro ιδου
 παραδιδοτε
 42. εγειρεσθαι|
 43. ¶ — ευθεις
 — ων
 ιβ, pro δωδεκα

- των^{3, 4}
44. † συσημον
 < λεγων αυτοις,
 * αγαγεται pro απαγαγετε
45. + χαιρε| post λεγει,
 * ραββει, pro ραββι ραββι
46. — επ αυτον
 * εκρα|τουν pro εκρατησαν
47. * και εις pro εις δε
 * παρεστω|των pro παρεστη-
 κοτων
 — την
 επεσεν|
 αφιλε|
48. † εξηλ|θατε
 συλλα|βειν
49. + των προφητων·| post γρα-
 φαι
50. * τοτε pro και
 + οι μαθηται αυτου ante
 αφεντες
51. η|κολουθι
 — επι γυμνου
 * |οι δε νεανισκοι εκρατησαν
 αυτον, pro και κρατου-
 σιν αυτον οι νεανισκοι
53. + καιαφαν, post αρχιερεα
 * συνπο|ρευονται pro συνερ-
 χονται αυτω
 * οι² (ι sup tamen man 1)
54. * ηκολουθει pro ηκολουθη-
 σεν
 |συνκαθημενος
 — και³
 |θερμενομενος
55. † ηυρισκον·|
- 56–57. — και ισαι αι μαρτυριαι
 ... κατ' αυτου
59. < ην ειση
60. — το
- ουκ αποκρινη ουδεν
 * |οτι pro τι
61. + και ante πα|λιν
 — ο αρχιερευς
 + εκ δευτερου post αυτον
 * ευλογημε|νου, pro ευλογη-
 του
62. + αποκριθεις post ις
 + αυτω,| post ειπεν
 εμει·
 ομεισθαι
 < |εκ δεξιων καθημενον
 * της δυναμεως·| pro των νε-
 φελων
63. + ευθυσ post αρχιερευς
 † διαρηξας|
 χειτωνας
64. + παντες post ηκουσατε
 * την| βλασφημιαν του στο-
 ματος αυτου pro της
 βλασφημιας
 < φαι|νεται υμιν,
 * και pro οι δε
65. ενπτειν
 περικαλυ|πτιν
 — αυτω²
 + νυν χε| τις εστιν ο πεσας
 σε, post προφητευσον
 υπηρετε
 * ελαμβανον, pro εβαλλον
66. — του¹
67. θερμενομενον
 * ης·| pro ησθα
68. * ουτε pro ουκ
 † ουτε pro ουδε
 < συ τι
 * εις την| εξω αυλην, pro εξω
 εις το προαυλιον
 — και αλεκτωρ εφωνησε
69. — παλιν

70. * ηρνη|σατο, pro ηρνειτο
μεικρον
* περιε|σθηκοτες pro παρε-
στωτες
— και γαρ γαλιλαιος ει, και η
λαλια σου ομοιαζει
71. λεγεται,
72. + ευθεως post και¹
* ανα|μνησθεις pro ανεμνη-
σθη
— δις
< |τρεις με απαρησηση
— και³
8. αιτισθαι|
— αι
9. πειλατος|
θελεται
10. * |ηδει pro εγινωσκε
* παρεδωκαν pro παραδεδω-
κεισαν
11. ανε|σισαν
† βαρ|ναβαν pro βαραββαν
12. ¶ πειλατος
— παλιν
— θελετε
* τον pro ον λεγετε
post των ιουδαιω| amissum
est unum folium ad
verba απ ανωθεν εως
κατω, XV, 38

CAPUT XV

1. πρωει
+ των ante γραμματεων
* απηγαγον,| pro απηνεγκαν
+ αυτον post παρεδωκαν
2. + λεγω| post πειλατος
— αυτω
3. + αυτος δε ου|δεν απεκρινατο,
post πολλα,
4. πειλατος
* επηρωτα pro επηρωτησεν
ειδε
< σου ποσα
* κατηγορου|σιν, pro κατα-
μαρτυρουσιν
5. πειλατον·|
6. + ιωθει ο ηγεμων post εορτην
* απολυ|ειν pro απελυεν
* ον pro ονπερ
7. * τοτε ο λεγομενος βαρνα-
bas pro ο γενομενος
(error edit Oxon) βα-
ραββας
* στασιαστων pro συστασι-
αστων
στασι
39. * παρεστως pro ο παρεστη-
κως
— εξ εναντιας
* αυτω pro αυτου
— ουτω
40. — και²
* μαριαμ, pro μαρια¹
— του¹
† ιωση| (ι sup man 2)
41. — αι bis
* διηκονουσιν| pro διηκο-
νουν
42. επι pro επει
43. * ελθων pro ηλθεν
† ιωσης pro ιωσηφ
* ο man 1, del man eadem
† αριμαθειας|
+ τον ante πειλατω|
44. πειλατος
* ηδη τεθνηκεν| pro παλαι
απεθανε
45. * παρα pro απο
† ιωση, pro ιωσηφ

46. + ευθεως ηνεγκεν, post σιν-
δονα
* εις την σινδονα pro τη σιν-
δονι
* ε|θηκεν pro κατεθηκεν
μνημιω
+ της ante πετρας,
προσεκυλεισε|
μνημιου,
47. * η ιωση| μηρ pro ιωση

CAPUT XVI

1. - του²
† κα pro και³
* εισελθουσαι pro ελθουσαι
αλι|ψωσιν
2. - και λιαν
πρωι
* μια των σαββατων| pro
της μιας σαββατων
* μνημα ετι pro μνημειον
ανατιλαντος|
3. † |αποκυλιση pro αποκυλισει
* απο pro εκ
μνημιου,
4. < σφοδρα μεγας,
5. μνημιον
* θεωρουσιν pro ειδον
6. * |φοβεισθαι, οιδα γαρ οτι
pro εκθαμβεισθε
< τον ναζαρη|νον ζητιται
* ειδετε εκει pro ιδε
+ αυτου εστιν post τοπος|
7. † |αλλα
+ και post υπαγετε
* ιδου προ|αγω pro προαγει
|οψεσθαι
8. * ακουσασαι εξηλθον και
pro εξελθουσαι ταχυ
μνημιου,
* εσχεν γαρ pro ειχε δε
* φοβος| pro τρομος
9. πρωι
- πρωτον
* παρ pro αφ'
10. - και κλαιουσι
12. εφανερωθ[η ε]ν|
13. * απηγγελον pro απηγγει-
λαν
14. - αυτοις
* ιβ pro ενδεκα
ω|νιδισεν
+ (post επιστευσαν,) (14 a)|
κακεινοι απελογουντε λεγουν-
τες, οτι ο| αιων ουτος της ανο-
μιας και της απιστίας| υπο
τον σαταναν εστιν, ο μη εων
τα υπο| των πν̄ατων ακα-
θαρτα, την αληθειαν| του θ̄ν
καταλαβεσθαι δυναμιν, (14
b) δια| τουτο αποκαλυψον σου
την δικαιοσυ|νην ηδη, εκει-
νοι ελεγον τω χ̄ω, (14 c) και
ο| χ̄ς εκεινοις προσελεγεν,
οτι πεπληρω|ται ο ορος των
ετων της εξουσιας του| σα-
τανα, αλλα εγγιζει, αλλα
δινα και υ|περ ων εγω αμαρ-
τησαντων παρεδοθη| εις
θανατον, ινα υποστρεψωσιν
εις τη| αληθειαν και μηκετι
αμαρτησωσιν· ινα την εν
τω ουρανω π̄νικην, και α|φ-
θαρτον της δικαιοσυνης
δοξαν| κληρονομησωσιν,
15. * αλλα pro και ειπεν αυτοις
16. * κατακριθεις, ου σωθησε-
ται·| pro κατακριθησεται
17. |σημια
|δ[αι]μονια

- καινες,
 18. † βλαφη·|
 19. ¶ — ουν
 + ις χς post κς
 † ανε|λημφθη
 εκαθεισε|
 20. σημειων: >—
 <·αμην·> non in textu sed
 add man 1.

Subscr ευαγγελιον κατα μαρ-
 κον man 1.

Subscr man 5 (et 6 et 7)
 ¶ χριστε αγιε συ μετα του δου-
 λου σου τιμοθεου ¶| (υ σου τιμο-
 θεου ¶ in ras man 7; scr man 5
 υ τ·······; man 6 υ του
 ······ου); add man 6 και παν-
 των των αυτου ¶

In sup marg legitur ··λλου
 ναως man 8.

THE NEW TESTAMENT MANUSCRIPTS

IN THE FREER COLLECTION

PART II

THE WASHINGTON MANUSCRIPT OF THE EPISTLES OF PAUL

BY

HENRY A. SANDERS

UNIVERSITY OF MICHIGAN

New York

THE MACMILLAN COMPANY

LONDON: MACMILLAN AND COMPANY

1918

All rights reserved

**COPYRIGHT, 1918,
BY HENRY A. SANDERS.**

Set up and electrotyped. Published March, 1918.

**Norwood Press
J. S. Cushing Co. — Berwick & Smith Co.
Norwood, Mass., U.S.A.**

PREFACE

NEARLY nine years ago the discovery of four old Biblical manuscripts in the Freer Collection was announced to the public, and at length the last one is ready for publication.

The Fragments of the Epistles of Paul were assigned to this place because of their supposed inferior value and still more because of the difficulty of separating and reading accurately such small and discolored pieces of parchment. Most of the labor of editing has fallen to this part of the work, in the course of which the original collation has been compared and corrected three times. Somewhat more was read in the first collation than could be seen on later examination, but the fragments now seem to be keeping perfectly and so will be available for future reference.

Owing to the extreme discoloration of most of the fragments a facsimile edition is impracticable. The Alexandrian character of the text was so plain and decided that long search for parallels to the few individual variants seemed unnecessary.

In conclusion I desire to extend my most earnest thanks to Mr. Charles L. Freer for his interest in the work and his generous support of the publication.

HENRY A. SANDERS.

ANN ARBOR, MICHIGAN,
October 24, 1917.

CONTENTS

PART II. THE WASHINGTON FRAGMENTS OF THE EPISTLES OF PAUL:

	PAGE
THE MANUSCRIPT	251
PALAEOGRAPHY	253
Parchment, leaves, quires, ink, ruling, writing	253
Abbreviations, punctuation, titles, paragraphs, capitals	255
Diacritical marks, spelling, corrections, binding	257
THE TEXT PROBLEM	259
THE REPRINT OF THE GREEK TEXT	264
Ad Corinthios I	265
Ad Corinthios II	268
Ad Galatas	275
Ad Ephesios	277
Ad Philippenses	281
Ad Colosenses	285
Ad Thessalonicenses I	288
Ad Thessalonicenses II	292
Ad Hebraeos	294
Ad Timotheum I	306
Ad Timotheum II	310
Ad Titum	313
Ad Philemona	315

FACSIMILE PLATES

	FOLLOWING PAGE WHEN
VI. MANUSCRIPT OF THE PAULINE EPISTLES — APPEARANCE FOUND	250
VII. HEBREWS XIII. 16-18; II TIMOTHY I. 10-12	254
VIII. I TIMOTHY VI. 1-2; II TIMOTHY I. 1-3	256

PLATE VI



MANUSCRIPT OF THE PAULINE EPISTLES.

APPEARANCE WHEN FOUND.

I. THE MANUSCRIPT

THE Washington ms of the Epistles of Paul (Greek ms IV in the Freer Collection, Detroit, Michigan) will eventually be transferred to the Smithsonian Institution in Washington, D.C., where it will be placed with the other collections in the gallery to be erected by Mr. Charles L. Freer.

The ms, or rather the fragment, has been given the symbol "I" by Gregory in his list of the New Testament mss, and I shall use that sign to designate it in the following pages. Manuscript I is one of four Biblical mss purchased by Mr. Freer from an Arab dealer named Ali in Gizeh near Cairo on December 19th, 1906. The story of the purchase, and some surmises as to the earlier history of the several mss, have been given on page 1 ff. of this volume and in volume VIII, pp. 1 and 107 of this series of Studies. I have nothing to add to the statements there made.

This fragment was in an almost hopelessly decayed condition when found. No value was put upon it either by the dealer or by Mr. Freer in the purchase of the collection. Neither was the content of the fragment known to either of the parties, and it was preserved and sold with the three large mss rather because of its association with them than from any supposed value of its own. It was, however, thought that some words would prove legible on each of the pages, if the leaves could be separated without too great mutilation.

The appearance of the fragment before separation is shown by Plate VI. It was a blackened, decayed lump of parchment as hard and brittle on the exterior as glue. The maximum measurements were, approximately, length $6\frac{1}{2}$ inches, width $4\frac{1}{2}$ inches, and thickness $1\frac{1}{2}$ inches. The process of separating the leaves has been already described on page 108 of volume VIII of this Series, and so may be briefly summarized here. After a little experimenting it was found that the leaves could be lifted off one at a time, while the top surface was drying after a slight and uniform application of moisture. A thin-bladed dinner knife was used to separate the leaves. The end of the ms was better pre-

served, so the separation was begun from that side and was continued as long as any legible writing appeared on the fragmentary leaves removed from the mass. The unseparated portion remaining, though nearly one-half inch thick, is so narrow as to cover hardly more than the unwritten upper margin of the ms. There was thus little hope of recovering any legible portion, and so it seemed best to preserve this small sample as illustrative of the original condition and appearance of the ms. Though careful search was made for anything bearing on the earlier history of the ms, nothing definite was found. Only two marginal notes were discovered. Of the one on page 11 only the letter λ could be read with certainty; the other on page 3 was almost equally illegible. I seemed to read *πεμπτις*. However, the reading is none too certain, and interpretation is lacking.

On another point we are better supplied with evidence. The preservation of ten quire numbers, including the last (KZ), makes certain the original size and content of the ms. It once contained between 208 and 212 leaves. The legible fragments begin at I Corinthians 10, 29, and portions of all the remaining Pauline Epistles are found. The Epistle to the Hebrews follows II Thesalonians. There have been lost at the beginning of the ms fifteen quires and two leaves. On the basis of the amount of text per page in the preserved portion we may reckon Acts at about sixty leaves or eight quires, of which the last was probably a four-leaf quire; the Catholic Epistles would fill 24 leaves or three quires, and the Epistle to the Romans with the missing part of I Corinthians would require some 34 leaves, *i.e.* just over four quires. This was then the content of the original ms. Joined with the ms of the Four Gospels, found with it, it made a complete New Testament, which did not however contain Revelation. This is not particularly strange, for it is well known that the Revelation of John was popular in the West much earlier than in the East, and in Egypt, particularly, it had a competitor in the spurious Revelation of Peter, a large fragment of which was discovered at Akhmim in 1886.

II. PALAEOGRAPHY

I. PARCHMENT, LEAVES, QUIRES, INK, RULING, WRITING.

The parchment was of excellent quality and seems to have been mostly of sheepskin, though one cannot be certain, owing to the extreme decay. In a few cases the branching veins characteristic of goat skin occur; leaf 15 is a good example. In thickness the parchment is fairly even, and averages about .20 mm.; only rarely were specimens found reaching .30 mm., and but one leaf as thin as .15 mm. The great majority of measurements taken were between .17 and .23 mm.

The leaves are all of an irregular shape, wider at one end than at the other, as shown in Plate VII: The largest leaves measure 16 cm. (6.25 inches) in length, 10.5 cm. (4.5 inches) in width at the wider end, and 4.5 cm. (1.75 inches) at the narrow end. The smallest leaf separated measures 11 cm. (4.5 inches) in length and 7 cm. (2.5 inches) to 3.5 cm. (1.25 inches) in width. By far the greater number of leaves approximate the larger size.

There are 84 leaves having legible writing; of these 168 fragmentary pages the last is blank and two are illegible. Slight remnants of two entirely blank leaves were found at the end. The quire division was as follows:

<i>Modern number</i>	<i>Ancient number</i>	<i>Leaves preserved</i>	<i>Leaves lost</i>
1	lost	6	2
2	IZ	8	0
3	IH	8	0
4	IΘ	7	1
5	lost	5	3
6	KA	8	0
7	KB	8	0
8	KΓ	8	0
9	KΔ	8	0
10	KE	8	0
11	Kς	8	0
12	KZ	4	0

The quire marks are on the first page of the quire and in the upper right hand corner; they are near the edge and are usually rather dim, but all were read with reasonable certainty.

Owing to the decayed condition it is not always easy to distinguish between the hair side and the flesh side of the parchment, but in general the sheets for the quires were put together in the customary way, hair side facing hair side and flesh side facing flesh side. The lighter colored flesh side of parchment is found on the outside of each quire.

The ink is dark brown, and on that account is very hard to read in the worst decayed portions. Titles are in the same colored ink, but the first lines of the different Epistles are somewhat red in all cases except one. Red ink fades worse with decay than brown ink, so that the faintness of the color is natural. Brown ink is also distinguishable in all the first lines and is generally stronger than the red. There is some doubt as to which was written first, but I believe that the whole ms was written in brown ink, and then it was decided to re-ink the first lines in red. This seems to have been done carefully, though we find a beginning of one Epistle that now shows not even the slightest trace of red. It was probably overlooked by the scribe in the re-inking.

The writing is in one column, 12 cm. (4.75 inches) wide. The preserved margin is about 4 cm. (1.5 inches) wide, so that the original width of the page was about 20 cm. (7.75 inches). Perpendicular lines ruled clear to the edge of the parchment marked the space for writing. The writing itself was on horizontal lines, generally ruled only as far as the outer perpendicular lines; rarely the rulings extended clear to the edge of the parchment. The ruling was done very lightly, and is often hard to see. In many cases the compass pricks made as guides for the ruling can be seen about one-half inch from the edge of the parchment. The most noteworthy feature is that there was a ruling for each of the first three lines at the top of the page, but for every other line only below that. The same style of ruling is found in the Washington ms of Deuteronomy and Joshua. In early mss it seems to have been not uncommon, especially in Egypt, but indicates a very practised scribe. I have listed some of the best-known examples on page 12 of volume VIII of these Studies.

On most of the fragments parts of eight or nine lines are preserved, and these average 25 letters to the line. A careful count

PLATE VII



A. HEBREWS xiii. 16-18.

B. II TIMOTHY i. 10-12.

of the letters of many of the missing portions shows that the ms originally had 30 lines. The count was made on the Westcott and Hort text, which is closest to that of ms I. As the line rulings are 5.7 mm. apart (a little less than .25 of an inch) the length of the written column was about 17 cm. (7 inches), and the addition of 8 cm. (3 inches) for the upper and lower margins, gives 25 cm. (10 inches) for the original length of the page. It may be noted as confirming this computation, that the mss of the Gospels and the Psalms in the Freer Collection have 30 lines each to the page, and that the ms of Deuteronomy and Joshua has 31 lines.

Words are divided at the ends of the lines according to rule and with considerable care. All the consonants that can be pronounced together go with the following vowel. Therefore double consonants are separated, and λ, ν, and ρ do not join with any following consonant; μ joins with following ν; ουκ is considered part of the following word and divided thus: ου|κ ασθενω. Similar single cases are a preposition and noun, κα|θ ημεραν, and αλ|λ ου. Compound words are generally divided into their component parts, as εκ|φοβειν, συν|εργω, προσ|φορα, επ|εισαγωγη. Only seven failures to follow the rule were noted: γνωσ|θητω, Phil. 4, 5; το|υτο, Hebr. 6, 3; ορκωμωσ|ιας and ορκωμ|ωσιας, Hebr. 7, 20; κεφαλ|αιον, Hebr. 8, 1; ολ|οκαντωματα, Hebr. 10, 8; λυτρ|ωσηται, Tit. 2, 14.

The writing is an upright square uncial of medium size. The writer was an exceptional penman and his letters are all well formed, and seem easily and rapidly written. The later date is, however, betrayed by the enlarged φ, the lengthened ρ and the ornamental dots to ε, σ, τ, δ, etc. The ms was written in Egypt in the sixth century. The question of date and place, and the relation of this ms to others having similar handwriting, has been fully discussed on pp. 12-13 of volume VIII of these Studies. The forms of the individual letters are shown on the facsimile plates, VII and VIII.

2. ABBREVIATIONS, PUNCTUATION, TITLES, PARAGRAPHS, CAPITALS

The regular abbreviations of early Christian mss are used: Κυριος, Θεος, Χριστος, and Ιησους are abbreviated $\overline{\kappa\varsigma}$, $\overline{\theta\varsigma}$, $\overline{\chi\varsigma}$, $\overline{\iota\varsigma}$, etc. The abbreviations are regular for all cases in the singular, but when plural forms occur, they are not abbreviated. From πατηρ, $\overline{\pi\eta\rho}$, $\overline{\pi\rho\varsigma}$, $\overline{\pi\rho\iota}$, $\overline{\pi\rho\omega\nu}$, $\overline{\pi\rho\alpha\varsigma}$ are found; the only unabbreviated form

is *πατρασιν*, Hebr. 1, 1. From *πνευμα*, *πνᾶ* and *πνῑᾶ* occur. From *ανθρωπος* only *ανος*, *ανον*, *ανων*, and *ανοις* appear, and *ανθρωπος* is found unabbreviated in Hebr. 1, 6. From *ουρανος* I noted *ονου*, *ονον*, *ονοι*, and *ονους*. From *σωτηρ* I found *σηρ* and *σρς*; from *υιος* only *υς* and *υν* are used, while all forms seem to occur unabbreviated. In two of the three cases of abbreviated *υιος* the reference is to Christ.

The only ligature that is found is *ξ* = *και*. At the end of the line *ν* is very often represented by a stroke over the preceding vowel. This was, however, done merely to save space, and plenty of instances of final *ν* fully written occur.

The punctuation is a single dot in middle position. It seems to have been used indiscriminately to represent a period or a semicolon. It rarely equals a very weak division mark, like a comma, notably in Hebr. 11, 32, where a succession of proper names is separated by punctuation marks, and at I Timothy, 4, 12, where a succession of prepositional phrases is so separated. The only case of faulty use noted was *γνωσε · ως*, Ephes. 3, 18.

The titles of the various Epistles are in the regular brown ink with letters somewhat smaller than in the text. All are in the simple early form without the name of Paul, thus: *προς γαλατας*, *προς κολασσαις*, *προς θεσσαλονικεις* α, etc.; *προς* is several times abbreviated to ϣ. A Latin cross † appears each time on the same line as the title and between it and the outer edge of the parchment.

The title is further adorned by several short ornamental strokes both above and below the letters. A small dark piece of parchment as a bookmark is pasted over the outer edge of the leaf at the beginning of each Epistle. Compare University of Michigan Studies, vol. VIII, p. 6, for similar examples in the ms of Deuteronomy and Joshua.

A paragraph or chapter division is frequently shown by an enlarged letter completely set out into the margin. Only rarely is the end of the previous line left blank for the purpose of having the first letter of the chapter the one so enlarged. In general the lines are written solid, and the letter which happens to come at the beginning of the first line after a paragraph is enlarged and set out into the margin, even though it stands in the middle of a word. Good examples of this are Galatians 5, 22, *γεγραπται γαρ οτι αβρα | Αμ*; Colos. 1, 3, *απο | Θεσθαι*; 3, 8, *προσκαρτε | Ρουντες*.

PLATE VIII

A



B



A. I TIMOTHY vi. 1-2.

B. II TIMOTHY i. 1-3.

This system is very common in Greek mss of the fifth century and later. In ms I generally a paragraph mark — is added in the margin and just above the capital. The beginnings of Epistles seem always to have the three indications of chapter division.

3. DIACRITICAL MARKS, SPELLING, CORRECTIONS, BINDING

There are no accents or breathings in the ms, but marks appear over certain vowels with varying frequency. The form of this mark varies greatly even over the same letter and in the same word. Both the single and double dot (chiefly over *υ* and *ι*) occur, but more common are strokes of the following shapes: —, ˘, ˙, ˚, ˛, and ˜. The mark occurs most frequently (seventy times) over *υ*, all of which cases are initial except three over the *υ* in *Μωϋσης*. Iota takes second place with 28 instances, partly initial and partly following *υ* in *ϋιος*. The words which get this mark over initial *ι* most often are *ινα* and *ιδου*. There are 13 cases of the mark over *α*, which is always initial except twice in *δι̃α*, Ephes. 2, 16 and Phil. 1, 20; *αδελφος* and *απο* are the only other words that receive the mark more than once each. There are four cases of the mark over *ο*; *οτι*, *ο*, and *οσον* twice; *η* has the mark twice, *η* and *ηγειρεν*, and *ε* only once, *εδωκεν*. These diacritical marks are quite similar to those which are found in the Washington ms of the Psalms, and which have been described on pp. 116–117 of volume VIII of the University of Michigan Studies. The apostrophe does not seem to occur in the preserved fragments.

There is very little irregularity in spelling in the ms. The older forms are regularly used, such as *ουτως*, *Μωυσης*, *εορακεν*, *αλλα* before a vowel, and the addition of *ν* movable to such forms as *εισι*, *εστι*, *εδωκε*, *εθνεσι*, etc., even when followed by a consonant. A preposition is assimilated to the following noun once: *εμ μεσω*, I Thess. 2, 6, though the tendency of the ms is decidedly toward non-assimilation of consonants.

κε occurs for *και* once, Phil. 4, 3. This is an itacism, the commonest kind of error in the ms; yet even this is confined to the following changes: *αι* for *ε*, 42 cases (all second person plural of the verb); *ε* for *αι*, only 8; *ι* for *ει*, 71 cases; *ει* for *ι*, 17 cases. Other itacistic errors are rarely found, there being less than half a dozen in all.

There are only two or three corrections by a second hand and these are not important. They seem contemporary and so are probably from the διορθωτής.

Some slight traces of binding were found at the end of the ms. These were of papyrus and seemed to have been covered with some other material, perhaps cloth.

III. THE TEXT PROBLEM

IN discussing the text problem of the ms I have not only taken those variants, which fall in the well-preserved portions of the text, but have tried to determine the position of the ms regarding many others which fall in lines partly lost. In all cases where the beginning of a line is lost but the end preserved, it is possible to determine almost absolutely the number of letters in the line, and this in general settles which of the opposing variants must have stood in the missing part. In case the end of the line is missing, as occurs in half of the fragmentary lines, the number of letters in the full line cannot be determined so exactly. Lines are sometimes a little longer or shorter, and, still worse, smaller letters are frequently used at the ends of lines to enable a word or syllable to be finished in the space available. Therefore when the end of the line is lost, it is not possible to determine which of the opposing variants stood there, unless there is a difference of more than 3 or 4 letters in the length of the variants. In all I have been able to determine the position of the ms on about 450 variants given in Tischendorf's edition. It is plain even at first sight that there is a notable agreement with the Alexandrian group of mss, the Neutral group of Westcott and Hort. This is well illustrated by a comparison with the triple readings cited by Hutton in his *Atlas of Textual Criticism*. Mr. Hutton tried to gather in his tables all the cases where the three great families, Alexandrian, Western, and Syrian, were absolutely opposed, each having its own reading. Unfortunately only four of the readings fall within the preserved portion of our ms, but in each of these cases it has the Alexandrian form of text.

If we compare all of the readings, we find a similar result. Ms I has pure Alexandrian readings 67 times; in all of these except the above-mentioned 4 readings, Western and Syrian unite in opposition to the Alexandrian. Compared with this we find that ms I has only 5 pure Western readings, all of which are, however, noteworthy, while with the Syrian alone it agrees some 15 times, most of which are matters of spelling, word-forms, or use of

the article. There are a couple of transpositions, $\overline{w} \overline{xv}$ for $\overline{xv} \overline{w}$. All are thus minor variations. It is also important to note that in some 20 cases it agrees with a few Egyptian or Alexandrian mss, such as A, C, P, 17, 37, 67**, 73 against \aleph and B. This is very interesting, and will have a tendency to add weight to the readings of such mss. All such readings seem to me to belong to the Egyptian text or texts, from which the Alexandrian was derived, if not to the Alexandrian itself. We often find them catalogued as Alexandrian by Westcott and Hort in opposition to the Neutral text of \aleph and B. There can be no question that they are readings current primarily in Egypt.

In the great majority of the readings considered, if we omit about 100 readings where only a few or late mss are opposed, ms I agrees with the Alexandrian supported either by Western or Syrian. There are over 200 such cases, while it agrees with Western and Syrian against Alexandrian only 9 times. This is a remarkable showing, and while it does not mean that ms I is pure Alexandrian, it does show that it is quite free from Western readings. In this respect it is superior to either \aleph or B, and its evidence will lend weight to the younger representatives of the Alexandrian group, when \aleph and B alone go over to the Western. It has already been recognized that \aleph or B separately might have a Western reading, but their agreement has always been considered sufficient to establish the Alexandrian or, as Westcott and Hort called it, the Neutral text. This conclusion must be revised so far as it concerns the Pauline Epistles, and \aleph and B will lose something of their commanding position, and their younger allies will gain.

The Syrian element in ms I is more difficult to classify. If we add the 9 cases of Syrian-Western agreement to the 15 cases of pure Syrian, we get 24 cases as the limit of possible indebtedness. In some 350 readings this represents only 7%, of which only about 4% would be pure Syrian. There was no Syrian revision of the ms or of any of its ancestors. The few Syrian readings found either came in as glosses in an ancestor, through the activity of some reader, a view supported by the fact that such variants are found in groups rather than scattered, or they were older Egyptian readings taken over by the makers of the Syrian text. If the latter explanation be correct, more careful examination will reveal more non-Syrian support for those readings which

now seem to be pure Syrian. There are some forty readings in ms I which find support in but two or three other mss at most. These are doubtless Egyptian of some sort, but the evidence is still too weak to so classify them. A few may even be Alexandrian readings.

To the same category belong some of the following unsupported readings of ms I:

II Corinth. 8, 6 προενηρξασθαι for προενηρξατο.

Philip. 3, 15 φρονηται for φρονειτε.

I Thessal. 2, 15 omit και θεω μη αρεσκοντων; an easy omission, jumping from και⁴ to και⁵; related are Paris Nat. Gk. 106, Sinai 977, Rom. Vat. Gk. 1650, and Athen, Nat. 131, which omit the next phrase.

" " 3, 11 υμων for ημων².

" " 3, 12 την αγαπην for τη αγαπη; cf. OL and Vulg. *abundare faciat caritatem*, and mss F and G, which have της αγαπης.

Hebrews, 5, 7 ικεισias for ικετηrias.

" 6, 2 βαπτισθην (?) for βαπτισμων.

" 7, 8 μαρτυρομενος for μαρτυρουμενος.

" 10, 27 omit ζηλος.

" 12, 8 add και after δε.

" 13, 17 υπεικεσθαι for υπεικετε.

I Timothy, 2, 1 omit εντευξεις; related is Vienna, Kais. Suppl. Gk. 61, which transposes εντευξεις before προσευχας.

" " 5, 17 αληθεια for διδασκαλια.

" " 6, 18 αγαθοις for καλοις.

The few near parallels found and the character of the changes indicate Western influence. It may well be that we have here a few remnants of that earlier text which existed in this family of mss before it was corrected to agree with the Alexandrian recension. Though we call this earlier type of text "Western," it is well known that it was originally used in varying forms in all the provinces of the Empire. The greater part of ms I is free from such readings. The few noted above seem to be grouped in Hebrews and in two or three chapters outside, a fact which may point to periods of carelessness on the part of the Alexandrian corrector or to interpolations by a reader. I have omitted from this list of unsupported readings all that could be explained as itacisms or easy scribal errors.

I have stated above that the most notable contribution of ms I is the support it gives to the younger members of the Alexandrian group. This view is supported by a study of the 40 variants of I which find support in from 1 to 3 other Greek mss only. Of this number we find that ms I agrees 14 times with ms 17, a ms known for its Alexandrian text, and in three of these readings I and 17 stand alone against all other mss and Versions. ms 17 is Paris Nat. Gk. 14; it is the same ms numbered in the Gospels 33 and by von Soden δ 48.

With **Σ** ms I has 11 special agreements and three of these also are absolutely without other support. With ms A it has 10 special agreements, but none individual. With ms C, though very fragmentary, there are nevertheless 4 agreements, while with B there are only 3; in one of these B and I stand alone together. It is perhaps not out of place to note that ms A is quite Alexandrian in the Pauline Epistles as well as in Acts and the Catholic Epistles, and that ms C also is even less Syrian than in the Gospels. So the special agreements of ms I are practically all with Alexandrian mss.

As a check on the above I have counted the agreements of ms I with all the most important mss in 250 representative readings on which it gives evidence. Its agreements are as follows: with **Σ**, 179; with A, 170; with minuscule 17, 162; with D, 118; with P, 113; with C, 107 (owing to lacunæ only 160 readings compared); with B, 107 (only 170 readings compared); with minuscule 73, 106; with G, 94; with minuscule 37, 87; with L, 72. Again we note the remarkable agreements with **Σ**, A, and minuscule 17. I feel sure that the agreements with ms 17, as well as with mss 37 and 73, would have been much increased, if I had had access to equally full and careful collations of these later mss.

A brief consideration of a few of the rarest readings may throw additional light on the value of ms I. In I Corinthians 14, 12, ms I has *προφητευτε* for *περισσευτε*. This is an easy scribal error for *προφητευτε* of A, 73, and Ambrosiaster. Ambrosiaster's commentary on Paul's Epistles is pure Western, while A and I are practically pure Alexandrian, and ms 73 mixes Alexandrian and Western. For the origin of the reading compare the earlier part of the chapter, especially verses 1 and 4: the context seems to demand the repetition of the word "prophecy" here, yet the

more general word "to excel, to have the advantage," as the more difficult reading, is probably to be retained.

In Philippians 3, 14, MS I has *διωκων* for *διωκω*, supported only by von Soden's 459, classed by him as of the type I^{a2}, i.e. Western. Probably the participle is due to the imitation of the two preceding participles, but it is not difficult grammatically, and would render the connection with the preceding verse closer.

In Colossians 3, 16, MS I has with *ℵ** cop. and Clement *κν* for *χν* of Western and Syrian and *θν* of the Alexandrian text. This is surely an old reading, and the other two may have arisen as interpretations of it. I am inclined to think it original.

In Colossians 4, 2, MS I reads *προσκατερονντες* for *προσκατεριτε* with MSS 17 and 37 only. But 17 is one of the best of the Alexandrian group, and 37 is the same MS as 69 of the Gospels, that is, the best MS of the Ferrar Group. The participle may be due to translation change or version influence, but it seems to fit the context, especially the lack of connectives, better than the accepted text. The indicative may have been substituted after verse 2 had been separated from verse 1 by some stichometric arrangement.

In Hebrews 12, 16, MS I seemingly alone has *αυτων* for *εαυτου* of the Alexandrian, and *αυτου* of the Western and Syrian texts, while Clement of Alexandria and the Armenian Version omit. The appearance of this third variant suggests the possibility that the original text omitted, as do Armenian and Clement.

We will close this brief list with II Timothy 4, 8, where MS I has *τάχειον* for *ταχέως* with MS 17 alone. It is a simple strengthening of the phrase. "Hasten to come to me quickly" has become "hasten to come to me more quickly." This looks like editorial rewriting, but if so the authorities for it point to the Alexandrian recension.

In conclusion I repeat that MS I gives evidence almost solely for the Alexandrian text, and in this it gives added weight to the younger members of the group, especially against B, when it has weak support or none.

IV. THE REPRINT OF THE GREEK TEXT

IN the following pages the text of the fragments is printed according to the line division of the ms. Capitals set out in the left margin and paragraph marks are reproduced as they appear. The Westcott and Hort text is used in filling out the parts of lines lost by decay, and sometimes one or more lines are added before or after the fragments so as to give intelligible portions of text. Such additions are inclosed in square brackets.

In the case of abbreviations the words are printed in full, but the omitted or curtailed letters are enclosed in parentheses.

In the case of the diacritical marks above vowels the single and double dots have been reproduced but the longer strokes of varying shapes are represented only approximately.

The fragments are numbered as pages from 1 to 167, though two of the pages (8 and 9) are illegible. Letters at all dim or doubtful are marked by dots placed below. In the bracketed portions punctuation and iota subscript are retained as helps to the reading. While the Westcott and Hort text has been generally used to supply the missing portions, variant forms have been not infrequently required by considerations of space.

As a substitute for a collation I have given at the bottom of the pages all the variations of the Westcott and Hort text from the ms as printed. Here also accents and breathings are omitted. A few statements in regard to erasures and corrections of ms I are given in these footnotes, but bracketed to distinguish them from the Westcott and Hort collation. In the collation it may be noted that "tr" means "transpose so as to read"; otherwise the customary Latin abbreviations are used.

[ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α']

X

- p. i 29 [συνειδ]ησιν δε λεγω ου[χι την εαυτου,]
 [αλλα] την του ετε[ρου. ινα τι γαρ η]
 [ελευθε]ρια μου [κρινεται υπο αλλης]
 [συνει]δη[σεως;]

XI

- P. 2 9 [και γαρ ο]υκ εκτισ[θη ανηρ δια]
 [την γυν]αικα αλ[λα γυνη δια τον]
10 [ανδρα· δια τ]ο[υτο οφ]ειλει η γυνη]
 [εξουσιαν εχειν]
- P. 3 πεμπτις
18 [ακουω σχισματ]α εν υμιν υπαρχει(ν) [και]
19 [μερος τι πισ]τευω. δι γαρ και [αιρεσεις]
 [εν υμιν ειναι,]
- P. 4 26 [τον θα]νατον του κ(υριο)υ καταγ[γελ]
 [λετε.] αχρις ου αν ελθη. ωστ[ι]ε ος αν εσθιη
27 [τον αρτον τ]ο[υτον η πινη το ποτηριον του]
 [κυριου]

XII

- p. 5 3 [λεγει αναθεμα ιησους] και ουδεις δυναται
 [ειπειν κυριος ιησους, ει μη εν πνευματι
 4 αγι]ω διερεσεις δε
 [χαρισματων εισιν, το δε α]υτο πν[ευμα].

XI 18 [est superscriptio, quae legi non potest praeter unum verbum *πεμπτης*] | 19 *δαι*
pro *δαι* | 26 *αχρη* pro *αχρης* | om *αν*¹ | 27 om *τουτον*

XII 3 linea secunda est octo litteris longior | 4 διαίρεσις

- p. 6 14 Καὶ γὰρ τὸ σῶμ[α οὐκ ἐστὶν ἐν μέ]
 λος ἀλλὰ π[ολλὰ. εἰς εἰπὴν οὗ πους,]
 [ο]τι [οὐκ εἰμι χεῖρ, οὐκ εἰμι ἐκ τοῦ σώματος]
- p. 7 27 [ὕμεις δὲ ἐστε] σῶμα χ(ριστο)ῦ καὶ με
 [λὴ ἐκ μερὸς . κα]ι οὐς μὲν ἐθ[έτο]
 [ὁ θεὸς ἐν τῇ ἐκ]κλήσια πρῶτον
 [ἀποστόλους, δευτέρων προφητας, . . .]

XIII

- p. 8 6-8

XIV

- p. 9 3-5
- p. 10 12 [πρὸς τὴν οἰκοδομὴν τῆς ἐκκλησίας ζητεῖ]
 τε. ἵνα προφητευτ[ε. διὸ ο]
 λαλῶν γλωσσ[ῃ, προσευχεσθῶ ἵνα διερμηνευῇ.]
- p. 11 λ
- 22 [ὥστε αἱ γλωσσαι εἰς σημεῖον]
 [εἰσὶν οὐ τοῖς πι]στεύουσιν . ἀ[λλὰ]
 [τοῖς ἀπιστοῖς . ἡ δὲ] προφη[τεία οὐ]
 [τοῖς ἀπιστοῖς, ἀλλὰ τοῖς πιστεύουσιν]
- p. 12 32 πν(εῦμα)τα πρ[οφητῶν προφηταῖς]
 ὑποτα[σσεται . οὐ γὰρ ἐστὶν]
 33 [ἀκα]τασ[τασίας ὁ θεός, ἀλλὰ εἰρήνης,]

XV

IZ

- p. 13 3 [παρέδωκα γὰρ ὑμῖν ἐν πρῶτοις, ὁ καὶ]
 [παρέλαβον, ὅτι] χ(ριστο)ς ἀπεθ[άνει]
 [ὑπὲρ τῶν ἁμαρτιῶν ἡ]μῶν κατὰ [τὰς γραφάς.]

XIV 12 περισσευητε pro προφητευητε | 22 [superscriptio praeter unam litteram λ legi non potest]

p. 14 15 *Ευρισκομεθα [δε και ψευδομαρ]
 τυρες του [θεου, οτι εμαρτυρησαμεν]
 [κατα του θεου,]*

p. 15 27 *[οταν δε ειπ]η οτι παντα υποτε
 [τακται, δη]λον οτι εκτος του υ
 [ποταξαντος αυ]τω τα παντα.
 28 [οταν δε υποταγη αυ]τω τα παν
 [τα, τοτε και αυτος ο υιος] υποτα
 [γησεται τω υποταξαντι αυτω τα παντα]*

38 *[. ο δε θεος αυ]
 τω διδωσιν σωμα [καθως ηθελη]
 σε και [εκαστω των σπερμα]
 p. 16 39 των το ιδιον [σωμα. ου πασα σαρξ, η]
 αυτη· α[λλα αλλη]μεν σαρξ ανθρωπων]*

49 *[. . . . και καθως εφορεσαμεν την]
 p. 17 [εικονα του χ]οικου, φορεσομε[ν]
 [και την εικονα] του επουρανιου.
 50 [τουτο δε φημι α]δελφοι οτι σαρξ
 [και αιμα βασιλειαν] θ[εο]υ κληρο
 [νομησαι ου δυνανται,]*

XVI

1 *[περι δε της λογιας της εις]
 [τους αγιους, ωσπερ διαταξα ταις]
 p. 18 εκκλησιαις της γαλ[ατιας, ουτως]
 2 και υμεις ποιη[σατε. κατα μιαν σαβ]
 βατου εκαστο[ς υμων παρ' εαυτω]
 τιθετ[ω θησαυριζων ο τι εαν ευοδωται.]*

12 *[πολλα παρεκαλεσα αυτον,]
 p. 19 [ινα ελθη π]ρος υμας μετα των α*

XV, 38 tr. διδωσιν αυτω | ηθελησεν | om το | 39 tr. αυτη σαρξ, αλλα αλλη μεν |
 49 φορεσωμεν pro φορεσομεν

- [δελφῶν· και παντ] ὡς ουκ ην θε
 [λημα ινα νυν ελθῃ, ελ]ευσεται δε
 13 [οταν ευκαιρηση. γρηγο]ρειται
 [στηκετε εν τη πιστει·]

p. 20

†

ΠΡΟΣ ΚΟΡΙΝ[ΘΙΟΥΣ Β]

I

- 1 Παυλος αποστολος χ(ριστο)υ [ιησου δια θελη]
 ματος θ(εο)υ, και [τιμοθεος ο αδελφος]
 τη εκκλη[σια του θεου τη ουση εν]
 κοριν[θῳ, συν τοις αγιοις πασιν τοις ουσιν]
 [εν ολη τη αχαια·]
 9 [. αλλα αυτοι εν]
 p. 21 [εαυτοις το αποκριμα] του θανα
 [του εσχηκαμεν, ινα μ]η πεποιθο
 [τες ωμεν εφ' εαυτοις, αλλ'] επι τω
 [θεῳ τῷ εγειροντι τους νε]κρους·
 16 [και υφ' υμων προπεμφθη]
 p. 22 17 ναι εις τ[ην ιουδαιαν. τουτο ουν]
 Βουλομε[νος, μητι αρα τη ελαφρια]
 εχρη[σαμην; η α βουλευομαι, κατα]
 σαρκ[α βουλευομαι, ινα η παρ' εμοι]
 το ν[αι ναι, και το ου ου;]

II

- 3 [πεποιθως επι παντας υμας, οτι]
 p. 23 [η εμη χαρα παντων υμ]ων εστι(ν).
 4 [εκ γαρ πολλης θλιψε]ως και συ(ν)
 [οχης καρδιας εγραψα υμ]ιν δια
 [πολλων δακρυων, ουχ ι]να λυπη
 [θητε, αλλα, την αγαπην] ινα γνω
 [τε ην εχω περισσοτερω εις υμ]ας.

XVI, 13 γρηγορειτε

- 14 [. τῷ δὲ θεῷ χάρις τῷ]
 p. 24 παντοτε θριαμβ[ευνοντι ἡμᾶς]
 ἐν τῷ χ(ριστῷ), [καὶ τὴν οὐσίαν τῆς]
 γνωσέω[ς αὐτοῦ φανεροῦντι δι' ἡ]
 μῶ[ν ἐν παντί τοπῷ.].

III

- p. 25 6 [. το γὰρ γ]ραμμα ἀπο
 [κτείνει, το δὲ πνεῦμα ζ]ωοποιεῖ.
 7 [εἰ δὲ ἡ διακονία τοῦ θανάτου ἐν
 [γραμμασιν ἐντετυπωμένη] λιθο[ις],
 [ἐγενήθη ἐν δόξῃ,]
 p. 26 16 ἡνίκα δ' ἀν ἐπιστρέψῃ πρὸς κύριον],
 17 περιεργ[εῖται το καλυμμα. ὁ δὲ κύριος]
 το πν(ευμ)α ἐστίν· οὐ δὲ το πνεῦμα κυρίου, ἐκεῖ]
 ἐλευθερ[ία. ἡμεῖς δὲ πάντες ἀνα]
 κεκ[αλυμμένῳ προσώπῳ τὴν δόξαν κυρίου]
 [κατοπτριζόμενοι,]

IV

- 6 [. ὅς ἐλαμψεν ἐν]
 [ταῖς καρδίαις ἡμῶν, πρὸς φωτισμὸν τῆς]
 p. 27 [γνωσεὺς τῆς δόξης] τοῦ θ(εο)υ τοῦ ἐν προσώ
 7 [πῶ ἰησοῦ χριστοῦ. ἐχ[ο]μεν δὲ τὸν θῆσαν
 [ρὸν τοῦτον ἐν] οὐ[στρακί]νοις σκευ
 [εῖν, ἵνα ἡ υπερβολὴ τ]ῆς δυνά
 [μειος ἡ τοῦ θεοῦ, καὶ μὴ ἐξ ἡ]μῶν·
 16 [. . . . ἀλλ' εἰ καὶ ὁ ἐξ ἡμῶν]
 p. 28 [α]ν(θρῶπ)ος διαφθειρ[εῖται, ἀλλ' ὁ ἐσω]
 ἀνακεν[οῦται ἡμέρᾳ καὶ ἡμέρᾳ.]
 17 το γὰρ παρ[αυτὰ ἐλαφρόν τῆς θλι]
 ψεως [ἡμῶν καθ' υπερβολὴν εἰς]

III, 16 δε εαν pro δ' αν | περιαιρειται | 17 om εκει | IV, 6 om του² | om ιησου | 16
 add ημων ante ανακαινιονται | 17 om ημων

υπ[ερβολην αιωνιον βαρος δοξης]
[κατεργαζεται ημιν,].

V

IIH

- p. 29 8 [θαρrouμεν δε και ευδοκουμεν μαλλον]
[εκδημησαι εκ του σωματο]ς και ενδημησαι προς
9 [τον κυριον. διο και φιλο]τιμουμεθα
[ειτε ευδημουντες, ε]ιτε εκδη
10 [μουντες, ευαρεστοι αυ]τω ειναι τους
[γαρ παντας ημας φανερωθηναι δει]
[εμπροσθεν του βηματος του χριστου, . . .]
17 [. τα αρχαια]
p. 30 18 παρηλθεν ι[δου γεγονεν καινα. τα]
δε παντα [εκ του θ(εο)υ, του καταλλαξαν]
τος ημα[ς εαυτω δια χριστου, και δοντας]
ημιν [την διακονιαν της καταλ]
λαγης· [.]

VI

- p. 31 6 [. εν γνωσει, εν]
[μακροθυμια,] εν χρησ[το]τητι· εν
[πνευματι αγιω, εν αγα]πη ανυποκρι
7 [τω, εν λογω αληθεια]ς εν δυνα
[μει θεου, δια των οπλων] της δι
[καιουσνης των δεξιων και αριστ]ερων
8 [δια δοξης και ατιμια]ς δια
[δυσφημιας και ευφημιας· . . .]
16 [οτι ενοικησω εν αυτοις, και ενπεριπατησω,]
p. 32 και εσομαι [αυτων θεος· και αυτοι]
17 εσονται μου [λαος. διο εξελθατε]
Εκ μεσου [αυτων και αφορισθητε]
λεγει κ(υριο)ς [και ακαθαρτου μη απτε]
18 σθε κ[α]γω εισδεξομαι υμας,]

VII

- 7 [. ου μονον δε εν τη παρουσια]
 [αυτου, αλλα και εν τη παρακλησει]
 P. 33 [η παρεκληθη] η εφ υμιν αναγγελλω(ν)
 [ημιν την υμων] επιποθησιν το(ν)
 [υμων οδυρμον,] τον υμω(ν)
 [ζηλον υπερ εμου, ω] στε με μαλλο(ν)
 8 [χαρηναι· οτι ει και ελυπησα] υμας
 [εν τη επιστολη, ου μεταμελομαι, ει και μετεμελομην]
 13 [δια τουτο παρακεκλημεθα επι δε τη πα]
 P. 34 ρακλησει υμων περ[ισσοτερως]
 μαλλον εχαρημε[ν επι τη χαρη]
 τιτου οτι αν[απεπανται το πνευμα αυ]
 14 του απο π[αντων υμων· οτι ει τι]
 αυτω υ[περ υμων κεκαυχημαι, ου κατησχυνθην·]

VIII

- 6 [εις το παρακαλεσαι ημας τιτον,]
 P. 35 [ινα καθως] προενηρξασθαι ουτως
 [και επιτελεσ] η εις υμας και τη(ν)
 7 [χαριν ταυτην· αλλ'] ωσπερ εν πα(ν)
 [τι περισσευετε, πιστει] και λογω
 [και γνωσει και παση σπ] ουδη και
 [τη εξ ημων εν υμιν αγα]πη [ινα και]
 [εν ταυτη τη χαριτι περισσευητε·]
 14 [. οπως γενηται]
 P. 36 15 ισοτης καθως γεγρ[απται, ο το πο]
 λυ ουκ επλεονασ[εν· και ο το ολιγον]
 16 ουκ ελαττ[ονησεν· χαρις δε τφ]
 Θ(ε)ω τω διδο[ντι την αυτην σπου]
 δην υπε[ρ υμων εν τη καρδια τι]
 17 του οτ[ι την μεν παρακλησιν εδεξατο,]

VIII, 6 προενηξατο pro προενηρξασθαι | 15 ηλαττονησεν

- [. την ουν ενδειξιν]
- p. 37 24 [της αγαπης υμω]ν και ημων καυχη
[σεως υπερ υμ]ων εις αυτους ε(ν)
[δειξασθε, εις προ]σωπον των εκ
IX 1 [κλησιων. περι μεν γ]αρ της
[διακονιας της εις τους αγ]ιους
[περισσον μοι εστιν το γρα]φει(ν)
[υμιν.]
- p. 38 7 Εκαστος καθως προ[ορηται τη καρ]
δια μη εκ λυπης [η εξ αναγκης· ιλα]
8 ρον γαρ δοτην [αγαπα ο θεος· δυνατει]
δε ο θ(εο)ς π[ασαν χαριν περισσευσαι]
εις υμ[ας, ινα εν παντι παντοτε πασαν ανταρκειαν]
[εχοντες,]
- p. 39 15 [. χαρις] δε τω θ(ε)ω επει τη ανεκδιη
X 1 [γητψ] αυτου δωρεα αυτος δε εγω
[παυλος παρακ]αλω υμας δια της
[πραυτητος και ε]πεικιας του
[χριστου, ος κατα προσωπον μ]εν ταπει
[νος εν υμιν, απων δε θ]αρρω εις
[υμας.]
- 8 [. ουκ αισχυν]
- p. 40 9 θησομαι ινα μη δοξω ως [αν εκ]
φοβειν υμας δια τω[ν επιστολων.]
10 οτι αι μεν επισ[τολαι φησιν, βα]
ρραι και ισχυ[ραι· η δε παρουσια του]
σωμ[ατος ασθενης, και ο λογος]
εξουθ[ενημενος.]
- 17 [. ο δε καυχωμενος,]
- p. 41 18 [εν κυριω κα]υχασθω ου γαρ ο εαυτο(ν)

IX, 15 om δε | επι pro επει | X, 1 ταπεινος | 10 tr επιστολαι μεν | βαρειαι

- [συνιστα]ντων εκεινος εστιν
 [δοκιμος, αλλα] ον ο κ(υριο)ς συνιστησι(ν)
- XI 1 [οφελον ανειχεσ]θαι μου μικρο(ν)
 [τι αφροσυνης αλλα και] ανεχε
 2 [σθε μου. ζηλω γαρ υμας] θ(εο)ν ζη
 [λφ·]
- p. 42 9 [. το γαρ υστε]
 ρημα μου προσανεπ[ληρωσαν οι α]
 δελφοι ελθοντες απ[ο μακεδο]
 νιας και εν παντι [αβαρη εμαυτον]
 υμιν ετηρη[σα και τηρησω.]
 10 Εστιν α[ληθεια χριστου εν εμοι,]
- p. 43 20 [. ανεχεσθε γαρ,]
 [ει τις υμ]α[ς καταδουλοι· ει τις
 [κατεσθι]ει ει τις λαμβανει· ει
 [τις επαιρεται, ει] τις εις προσω
 21 [πον υμας δερει. κατα α]τιμιαν
 [λεγω, ως οτι ημεις ησθε]νησαμε(ν)
- p. 44 28 [. χωρις των]
 παρεκτος η επι[συσ]τασ[ις μοι η κα]
 θ ημεραν η μερι[μνα πασων των]
 29 εκκλησιων [τις ασθενει, και ου]
 κ ασθε[νω; τις σκανδαλιζεται, και]
 ουκ [εγω πυρουνμαι;]

XII

- p. 45 6 [αλη]θειαν γαρ ερω· φειδομαι δε
 [μη τις] εις εμε λογισηται υπερ
 7 [ο βλεπει] με η ακουει εξ εμου και
 [την υπερβολη των]ν αποκαλυψεω(ν)

10

XI, 1 ανειχεσθε | 21 ησθηκαμεν pro ησθησαμεν | 28 επιστασις pro επισυντασις
 XII, 6 φειδομαι | 14 om υμων¹

[διο ινα μη υπεрайρωμα]ι εδοθη
 [μοι σκολοψ τη σαρκ]κι αγγελος
 [σατανα ινα με κολαφιζ]η ινα μη
 [υπεрайρωμαι.]

- p. 46 14 [. ιδου τριτον τουτο ετοιμως εχω]
 ελθειν προς υμας και ου [καταναρ]
 κησω υμων ου γαρ [ζητω τα υμων]
 αλλα υμας ου γαρ οφ[ειλει τα τεκνα]
 τοις γονευσιν [θησαυριζειν, αλλα οι]
 15 γονεις [τοις τεκνοις· εγω δε ηδιστα]
 Δαπανησ[ω και εκδαπανηθησομαι υπερ]
 των ψ[υχων υμων·]

XIII

- p. 47 1 [τρι]τον τουτο ερχομαι προς υμας
 [επι στ]οματος δυο η τριων μαρ
 [τυρων στ]αθησεται παν ρημα
 2 [προειρηκα και π]ρολεγω ως παρω(ν)
 [το δευτερον, και] απων ινν τοις
 [προημαρτηκοσ]ιν και τοις λοι
 [ποις πασιν, οτι εαν ελθω εις] το
 [παλιν, ου φεισομαι·]

- p. 48 10 Δια τουτο ταυτα απων γρα[φω, ινα]
 παρων μη αποτομ[ως χρησωμαι,]
 κατα την εξουσιαν [ην ο κυριος εδω]
 κεν μοι εις ο[ικοδομην, και ουκ εις]
 11 καθαιρεσιν [λοιπον αδελφοι,]
 Χαιρετε κ[αταρτιζεσθε, παρακα]
 λε[ισθε, το αυτο φρονειτε, ειρηνευετε·]

XIII, 1 μαρτυρων και τριων προ η τριων μαρτυρων

p. 49

ΠΡΟΣ ΓΑΛΑΤΑΣ †

I

- 1 [παυλ]ος αποστολος ουκ απ αν(θρωπ)ων
 [ουδε δι' ανθρωπο]ν αλλα δια ι(ησο)ν χ(ριστο)ν και θ(εο)ν
 [πατρος του εγειρ]αντος αυτον εκ νε
 2 [κρων, και οι συν] εμοι παντες αδελ
 [φοι, ταις εκκλησι]αις της γαλατι
 3 [ας· χαρις υμιν και ειρ]ηνη απο
 [θεου πατρος ημων και κυριου ιησου χριστου]

p. 50

- 11 [γνωριζω γαρ υμιν αδελφοι, το ευαγγελιον]
 [το ευαγγελισθεν υπ' εμου, οτι ουκ εστιν]
 12 κατα αν(θρωπ)ον ουδε γαρ εγω [παρα ανθρωπου]
 παρελαβον αυτο ου[τε εδιδαχθην]
 αλλα δια αποκαλυψ[εως ιησου χριστου]
 13 Ηκουσεται γαρ [την εμην αναστρο]
 φην ποτε ε[ν τω ιουδαισμω, οτι]
 καθ υπ[ερβολην εδιωκον την εκκλησιαν του θεου,]

p. 51

- 22 [ημην δε αγνοουμενος τω προσωπῳ]
 [ταις εκκλη]σαις της ιουδαιας ταις ε(ν)
 23 [χριστῳ· μονον] δε ακουοντες ησαν
 [οτι ο διωκων] ημας ποτε νυν ευ
 [αγγελιζεται την πιστιν ην ποτε
 24 [επορθει· και εδοξαζο]ν εν εμοι

II

- 1 [τον θεον. επειτα δια δεκα]τεσσα
 [ρων ετων παλιν ανεβην εις ιεροσολυμα]
 [μετα βαρναβα,]

p. 52

- 8 [ο γαρ ενεργησας πετρῳ εις αποστολην]
 της περιτομης ενηργησ[εν και ε]
 9 μοι εις τα εθνη· και γν[οντες την]
 χαριν την δοθεισ[αν μοι, ιακωβος]
 και κηφας και [ιωαννης οι δοκουν]

I, 12 δι pro δια | 13 ηκουσατε

τες στυλο[ι ειναι, δεξιας εδωκαν]
 εμοι [και βαρναβα κοινωνιας,]

- 16 [. και ημεις]
 p. 53 [εις χριστον] ι(ησου)ν επιστευσαμεν ινα δι
 [καιωθωμε]ν εκ πιστεως χ(ριστο)ν
 [και ουκ εξ εργα]ν νομου οτι εξ ερ
 [γων νομου ου δικ]αιωθησεται
 17 [πασα σαρξ. ει δε ζητ]ουντες δι
 [καιωθηναι εν χριστω, ευρε]θημεν
 [και αυτοι αμαρτωλοι, αρα χριστος αμαρτιας διακονος ;]

III

- p. 54 6 Καθως αβρααμ επιστε[υσεν τω]
 θ(ε)ω και ελογισθη αυτω [εις δικαι]
 7 οσυνην · γινωσκ[ετε αρα οτι οι]
 εκ πιστεως [ουτοι υιοι εισιν α]
 8 βρααμ · π[ροιδουσα δε η γραφη]
 Οτι εκ π[ιστεως δικαιοι τα εθνη]
 [ο θεος, προεπηγγελισατο τω αβρααμ,]
 p. 55 16 [τω δε α]βρααμ ερρεθησαν αι επαγ
 [γελιαι, κ]αι τω σπερματι αυτου
 [ου λεγει, κ]αι τοις σπερμασιν ως
 [επι πολλ]ων αλλ ως εφ ενος και
 [τω σπερματι σου,] ος εστιν χ(ριστο)ς
 17 [τουτο δε λεγω, διαθη]κην προκε
 [κυρωμενην υπο του θεου] εις χ(ριστο)ν
 [.]
 24 [ωστε ο νομος παιδαγωγος ημων γε]
 p. 56 γονεν εις χ(ριστο)ν ινα εκ πιστ[εως δι]
 25 καιωθωμεν · ελθουση[ς δε της]
 Πιστεως ουκετι υπο παι[δαγωγον]

III, 17 om εις χριστον

- 26 εσμεν παντες γαρ [υιοι θεου εστε δια]
 27 της πιστεως [εν χριστω ιησου· οσοι γαρ εις]
 χ(ριστο)ν εβαπτισ[θητε, χριστον ενεδυσασθε]
 28 Ουκ ενι [ιουδαιος, ουδε ελλην·]

IV

- p. 57 8 [. . . εδουλευσατε τοις φυ]
 9 [σει μη] ουσιν θεοις. νυν δε γνο(ν)
 [τες θεον] μαλλον δε γνωσθεντες
 [υπο] θ(εο)ν πως επιστρεφεται
 [παλιν επι τα] ασθενη και πτωχα
 [στοιχεια, οισ παλιν α]νωθεν δου
 10 [λευσαι θελετε; η]μερας παρα
 [τηρεισθε, και μηνας κ]αι καιρους
 [και ενιαντους.]
 20 [. ηθελον δε παρειναι]
 [προς υμας αρτι, και αλλαξαι]
 p. 58 την φωνην μου οτι απ[ορουμαι]
 21 εν υμιν· λεγεται μοι οι [υπο νομον]
 θελונτες ειναι τον νομο[ν ουκ α]
 22 κουεται· γεγραπτ[αι γαρ, οτι αβρα]
 Αμ' δυο υἱους [εσχεν· ενα εκ της]
 παιδισκης [και ενα εκ της ελευ]
 23 θερας αλλ [ο μεν εκ της παιδισκης,]
 κατ[α σαρκα γεγεννηται·]
 [Amissa sunt quattuor folia.]

[ΠΡΟΣ ΕΦΕΣΙΟΤΣ]

II

- p. 59 15 [. ινα τους δυο]
 [κτιση εν αυτω εις ενα καινον]
 16 [ανθρωπο]ν ποιων ειρηνην και αποκα
 [ταλλ]αξη του· αμφοτερους εν
 IV, 8 ουσι | 9 επιστρεφετε | 21 λεγετε | ακουετε

- [ενι σω]ματι τω θ(ε)ω διὰ ιου σταν
 [ρου,] αποκτινας την εχθρα(ν)
 17 [εν αυτω· κα]ι ελθων ευηγγελισα
 [το ειρηνην υμι]ν τοις μακραν και
 18 [ειρηνην τοις εγγυς,] οτι δι αυτου
 [εχομεν την προσαγωγην οι αμ]φο
 [τεροι εν ενι πνευματι προς τον πατερα.]

III

- 6 [ειναι τα εθνη συνκληρονομα και συνσω]
 [μα και συμμετοχα της επαγγελιας]
 [εν χριστω ιησου δια του ευαγγε]
 p. 60 7 [λιου ου εγενηθην διακονο]ς κατα
 την δωρεαν της χαριτος [του θεου]
 της δοθεισης μοι κατα τη[ν ενερ]
 γιαν της δυναμεως α[υτου·]
 8 Εμοι τω ελαχιστο[ερφ παντων]
 αγιων εδοθη η [χαρις αυτη, τοις]
 εθνεσιν [εναγγελισασθαι το ανε]
 ξιχνι[αστον πλουτος του χριστου, . . .]
 18 [. εν αγαπη ερρι]
 [ζωμενοι και τεθεμελιωμενοι ινα]
 p. 61 [εξισχυ]σηται καταλαβεσθαι συν πασι(ν)
 [τοις α]γιοις· τι το πλατος και μη
 19 [κος και] ὕψος και βαθος γνωναι τε
 [την υπερ]βαλλουσαν της γνωσε·
 [ως αγαπην] του χ(ριστο)υ ἵνα γληρωθη
 [τε εις παν το πλ]ηρωμα του θ(εο)υ·
 20 [τω δε δυναμενῳ υπε]ρ παντα ποι
 [ησαι υπερεκπερισσου] ων αιτου
 [μεθα η νοουμεν, κατα την] δυνα
 [μιν την ενεργουμενην εν ημιν,]

II, 16 του pro ιου | αποκτεινας | III, 7 ενεργειαν | 18 εξισχυσθε

IV

- p. 62 9 [. το δε, ανε]
 βη τι εστιν ει μη οτι και κα[τεβη εις]
 τα κατωτερα μερη της γης
 10 ¹⁰ Ο καταβας αυτος εστιν κ[αι ο αναβας]
 ὑπερανω παντων τ[ων ουρανων]
 11 ἵνα πληρωση τα [παντα· και αυτος]
 ἔδωκεν τους μεν [αποστολους,]
 τους δε π[ροφητας, τους δε ευ]
 αγγελιστ[ας, τους δε ποιμενας και]
 [διδασκαλους,]
- p. 63 17 [τουτο ουν λεγω και μαρτυρομαι εν κυριφ,]
 [μηκετι υ]μας περιπατειν καθως και
 [τα ε]θνη περιπατει εν ματαιοτη
 18 [τι του] νοος αυτων εσκοτωμε
 [νοι τη δι]ανοια οντες απηλλοτρι
 [ωμενοι] της ζωης του θ(εο)υ δια τη(ν)
 [αγνοιαν την] ουσαν εν αυτω· δι
 [α την πωρωσιν της] καρδιας αυ
 19 [των· οιτινες απηληγηκοτ]ες εαν
 [τους παρεδωκαν τη ασελγεια εις]
 [εργασιαν ακαθαρσιας πασης εν πλεονεξια.]
- p. 64 28 [ο κλεπτων μηκετι κλεπτετω, μαλλον δε]
 [κοπιατω, εργαζομενος ταις χερσιν]
 το αγαθον ινα εχηται μεταδιδ[οναι]
 29 τω χριαν εχοντι· πας λογο[ς σα]
 1 ¹ Προς εκ του στοματος υμω[ν μη]
 εκπορευεσθω αλλα ει τις αγαθος προς]
 οικοδομην της χρε[ιας, ινα δω χα]
 30 ριν τοις ακουου[σιν· και μη λυπει]
 ται το πν(ευμ)α [το αγιον του θεου, εν ψ ε]
 σφ[ραγισθητε εις ημεραν απολυτρωσεως.]
- IV, 18 αυτοις pro αυτω | 28 εχη pro εχηται | χριαν | 30 λυπειτε

V

- p. 65 6 [δια ταυτα γαρ ερχεται η οργη]
 [του] θ(εο)υ επι τους υἱους της απιθιας
 7 [μη] ουν γινεσθαι συμμετοχοι αυ
 8 [τω]ν ητε γαρ ποτε σκοτος νυν δε
 [φως εν] κ(υρι)ω ως τεκνα φωτος
 9 [περιπ]ατειτε ο γαρ καρπος του
 [φωτος] εν παση αγαθωσυνη και
 10 [δικαιοσυνη] και αληθεια· δοκει
 [μαζοντες τι εστιν ευ]αρεστον
 11 [τψ κυριω· και μη συνκοινων]ειται
 [τοις εργοις τοις ακαρποις τ]ο[υ]
 [σκοτους, μαλλον δε και ελεγχετε.]
- p. 66 20 [ευχαριστουντες παντοτε υπερ]
 [παντων εν ονοματι του κυριου]
 21 ημων ι(ησο)υ χ(ριστο)υ τω θ(ε)ω και π(ατ)ρι [υποτασ]
 [σομενοι αλληλοις εν φο]β[ψ χριστου]
 22 Αι γυναικες τοις ιδιοις αν[δρασιν]
 23 υποτασσεσθωσαν ως τ[ψ κυριω· οτι]
 [ανηρ εστιν κεφαλη [της γυναι]
 [κος· ως και ο χ(ριστο)ς [κεφαλη της εκ]
 [κλησιας αυτο[ς σωτηρ του σωματος]
 24 Αλλα [ως η εκκλησια υποτασσεται]
 [τψ χριστῳ]
- p. 67 32 [. το μυστη]
 [ριο]ν τουτο μεγα εστιν εγω δε
 [λεγ]ω εις χ(ριστο)ν και εις την εκκλη
 33 [σια]ν πλην και υμεις οι καθ ενα
 [εκαστ]ος την εαυτου γυναικα ου
 [τως αγαπ]ατω ως εαυτον η δε γν

V, 6 απειθιας | 7 γινεσθε | συμμετοχοι | 10 δοκιμαζοντες | 11 συνκοινωνειτε |
 23 om υποτασσεσθωσαν

VI 1 [νη ινα φοβητ]αι τον ανδρα· τα τε
[κνα, υπακουετα]ι τοις γονευσιν
[υμων εν κυριω· τουτο γαρ] εστιν δι
[καιον.]

p. 68 10 του λοιπου ενδυναμουσθε [εν κυριω]
και εν τω κρατι της ισχυος [αυτου·]
11 ενδυσασθαι την πανοπλιαν [του]
θ(εο)υ προς το δυνασθαι υ[μας στηναι]
προς τας μεθοδιας του [διαβολου.]
12 Οτι ουκ εστιν ημι[ν η παλη προς]
αιμα και σαρκα [αλλα προς τας]
αρχας [προς τας εξουσιας,]

p. 69 19 [και] υπερ εμου· ινα μοι δοθη λογος KA
[εν] ανοιξει του στοματος μου ε(ν)
[πα]ρρησια γνωρισαι το μυστηρι
20 [ο]ν του ευαγγελιου υπερ ου πρε
[σβευω ε]ν αλυσει ινα εν αυτω παρ
[ρησιασω]μαι ως δι με λαλησαι
21 [ινα δε και υμ]εις ειδητε τα κατ ε
[με, τι πρασσω, παντα γν]ωρισει
[υμιν τυχικος ο αγαπητος αδελφος]

p. 70 † ΠΡΟΣ ΦΙΛΙΠΠΙΣΙΟΥΣ

I

1 Παυλος και τιμοθεος δουλοι χ[ριστου ιησου],
πασιν τοις αγιοις εν χ(ριστ)ω ι(ησο)υ το[ις ου]
σιν εν φιλιπποις συν επ[ισκο]
2 ποις και διακονοις· χα[ρις υμιν]
3 Και ειρηνη απο θ(εο)υ π(ατ)ρ(ο)ς [ημων και]
4 κ(υριο)υ ι(ησο)υ χ(ριστο)υ· ευχαρ[ιστω τω θεω μου]
επι παση τη μ[νεια υμων, παντο]
τε εν π[αση δεησει μου υπερ παντων]

VI, 1 υπακουετε | 10 κρατει | 11 ενδυσασθε | 20 δι pro δε | 21 tr ειδητε και υμεις |
προς φιλιππησιους

- [υμων μετα χαρας την δεησιν ποιουμενος,]
- p. 71 11 [. πεπληρωμε]
[ν]οι καρπον δικαιοσυνης τον δι
[α ιησο]ν χ(ριστο)ν εις δοξαν και επαινον θ(εο)ν.
12 [γιν]ωσκιν δε υμας βουλομαι αδελ
[φο]ι οτι τα κατ εμε μαλλον εις
[προκο]πην του ευαγγελιου ελη
13 [λυθεν· ω]στε τους δεσμους μου
[φανερους εν] χ(ριστ)ω γενεσθαι εν
[ολω τω πραιτωριω και] τοις λοι
[ποις πασιν,]
- p. 72 20 [και νυν μεγαλυνθησεται χριστος εν τω]
σωματι μου ειτε δια ζωης ειτ[ε δι]
21 α θανατου εμοι γαρ το ζην χ(ριστο)[ς, και το]
22 αποθανειν κερδος· ει δε τ[ο ζην εν]
Σαρκι τουτο μοι καρπος ε[ργου· και]
23 τι αιρησομαι ου γνωρι[ζω· συνεχο]
μαι δε εκ των δυ[ο, την επιθυμιαν]
εχων εις τ[ο αναλυσαι, και συν χριστω]
[ειναι, πολλω γαρ μαλλον κρεισσον.]

II

- p. 73 1 [. ει τις ουν παρα]
[κλησις εν χριστω, ει τι παραμυθιον]
[αγ]απης· ει τις κοινωνια πν(ευματο)ς ει τις
2 [σπ]λαγχνα και οικτιρμοι· πληρω
[σα]τε μου την χαραν ινα το αυτο
[φρ]ονηται παντες την αυτην αγα
[πη]ν εχοντες συμψυχοι το αυτο
3 [φρονουν]τες μηδεν κατ εριθια(ν)
[μηδε κατα κεν]οδοξian αλλα τη
[ταπεινοφροσυνη αλληλ]ους προη
[γουμενοι υπερεχοντας εαυτων·]

I, 12 γινωσκειν | II, 2 φρονητε | om παντες | συνευχοι | εν pro αυτο² | 3 ηγουμενοι
pro προηγουμενοι

- 12 [. αλλα νυν πολλω̄ μαλ]
 [λον εν τη απουσιᾳ μου, μετα φοβου]
 p. 74 και τρομου την εαυτων σ[ωτηριαν]
 13 κατεργαζεσθαι· θ(εο)ς γαρ εστ[ιν ο ε]
 13 Νεργων εν ῡμιν και το θε[λειν και]
 το ενεργιν ῡπερ της [ευδοκias.]
 14 Παντα ποιειται χωρ[ις γογγυσμων]
 και διαλογισμων [ινα γενησθε]
 αμεμπτοι και α[κεραιoi, . . .]
- p. 75 25 [αναγ]καιον δε ηγησαμην επαφρο
 [δι]τον τον αδελφον και συνερ
 [γον] και συνστρατιωτην μου ῡ
 [μων] δε αποστολον και λιτουργο(ν)
 [της χρε]ιας μου πεμφαι προς ῡμας
 26 [επειδη επι]ποθων ην παντας υ
 [μας, ιδειν και α]δημονων διoti
 27 [ηκουσατε οti ησ]θενησεν κ[αι]
 [γαρ ησθενησεν παραπλησιον θανατου.]

III

- p. 76 4 [. καιπερ]
 εγω εχων πεποιθησιν και ε[ν σαρ]
 κι· ει τις αλλος δοκει πεποιθ[εναι]
 5 εν σαρκι εγω μαλλον περιτομ[η ο]
 κταημερος εκ γενους ισ(ραη)λ φ[υλης]
 βενιαμειν· εβραι[ος εξ εβραιων,]
 6 κατα νομον φα[ρισαιος, κατα ζη]
 λος διωκων την [εκκλησιαν]
 κατα [δικαιοσυνην την εν νομω]
 [γενομενος αμεμπτος.]
- 14 [εν δε, τα μεν οπισω επιλανθανο]
 [μενος, τοις δε εμπροσθεν επε]
 12 κατεργαζεσθε | 13 ενεργειν pro ενεργιν | 14 ποιειτε | 25 λειτουργον
 III, 4 r δοκει αλλος

- p. 77 [κ]τινωμενος . κατα σκοπον δι
 [ω]κων εις το βραβιον της ανω
 [κλ]ησεως του θ(εο)υ εν χ(ριστ)ω ι(ησο)υ·
 15 [οσ]οι ουν τελειοι τουτο φρονωμε(ν)
 [και ει] τι ετερως φρονηται και
 16 [τουτο ο θεος] υμιν αποκαλυπει πλη(ν)
 [εις ο εφθασ]αμεν τω αυτω στοι
 17 [χειν συνμιμηται μου γι]νεσθε αδελ
 [φοι, και σκοπειτε τους ουτω περι]
 [πατουντας, καθως εχετε τυπον ημας.]

IV

- p. 78 3 [αιτινες εν τω ευαγγελιω συνη]
 θλησαν μοι μετα κε κλημεν[τος]
 και των λοιπων συνεργων [μου]
 ων τα ονοματα εν βιβλω [ζωης]
 4 Χαιρεται εν κ(υρι)ω παντοτε πα[λιν ερω,]
 5 χαιρεται το επιεικες [υμων γνωσ]
 θητω πασιν αν[θρωποις. ο κυριος εγγυς.]
 6 μηδεν μ[εριμνατε,]

- p. 79 13 [. παντα ισχυω]
 14 [εν] τω ενδυναμουντι με πλην
 [κ]αλως εποιησεται συνκοινωνη
 15 [σαν]τες μου τη θλιψι· οιδαται
 [δε] και υμεις φιλιππησιοι οτι ε(ν)
 [αρχη του] ευαγγελιου οτε εξηλθο(ν)
 [απο μακ]εδονιας ουδεμια μοι [εκ]
 [κλησια εκοιν]ωνησεν εις λογ[ον]
 [δοσεως και ληψεως, ει μ]η υμεις
 [μονοι·]

14 επεκτεινομενος | διωκω pro διωκων | βραβειον | 15 φρονειτε pro φρονηται
 IV, 3 και pro κε | 4 χαιρετε bis | 14 εποιησατε | θλιψι | 15 οιδατε

p. 80

† ΠΡΟΣ ΚΟΛΑΣΣΑΕΙΣ

I

1 Π[α]ν[υ]λ[ο]ς ἀποστολ[ο]ς ι[η]σο[υ] χ[ρ]ιστο[υ] δια θε[λ]η

ματος θε[ο]υ και τιμοθεος ο αδελφ[ος,]

2 τοις εν κολασσαις αγιοις και πιστοις]

ἀδελφοις εν χ[ρ]ιστ[ω].

Χαρις ὑμιν και ειρηνη απο θε[ο]υ [πατρος η]

3 μων και κυρι[ο]υ ι[η]σο[υ] χ[ρ]ιστο[υ] [ευχαριστουμεν]

Τω θε[ο]ω και πατ[ρ]ι του [κυριου ημων ιησου χριστου, παν]
τοτε περι υμω[ν] προσευχομενοι·]

4 ακουσα[ντες την πιστιν υμων εν χριστ[ω] ιησου,]

p. 81

10 [. εν παντι εργω]

[αγ]αθω καρποφορουντες και αυ
[ξ]ανομενοι τη επιγνωσει του θε[ο]υ

11 [εν] παση δυναμει δυναμουμενοι

[κατ]α το κρατος της δοξης αυτου

[εις π]ασαν υπομονην και μακρο

12 [θυμιαν μ]ετα χαρας ευχαριστουν

[τες τω θεω και π]ατ[ρ]ι τω ικανωσαν

[τι υμας εις την μερι]δα του κλη

[ρου των αγιων εν τω φωτι,]

p. 82

20 [ειρηνοποιησας δια του αιματος]

του σταυρου αυτου ειτε τα επ[ι]

της γης ειτε τα εν τοις ου[ρα]νοις.

21 Και ὑμας ποτε οντας απηλλο[τρι]

ωμενους και εχθρους τη [διανοι]

α εν τοις εργοις τοις ποινη[ροις,]

22 νυνι δε αποκατηλλα[ξεν, εν τω]

σωματι της σαρκ[ος αυτου δια]

του θανατου π[αρα]στησαι υμας αγιους]

[και αμωμους και ανεγκλητους κατενωπιον αυτου.]

I, 1 tr χριστου ιησου | 2 κολασσαις pro κολασσις | om και κυριου ιησου χριστου |
3 om και | 11 [δυναμει, i supra man 2] | 12 om θεω και | 20 add δι' αυτου ante ειτε¹

- 27 [. τι το πλουτος της]
 [δοξης του μυστηριου τουτου]
 p. 83 [εν] τοις εθνεσιν ος εστιν χ(ριστο)ς εν
 28 [υ]μιν η ελπις της δοξης ον ημεις
 [κα]ταγγελλομεν νουθετουντες
 [παν]τα αν(θρωπ)ον και διδασκοντες πα(ν)
 [τα αν](θρωπ)ον εν παση σοφια ινα πα
 [ραστησωμε]ν παντα αν(θρωπ)ον τε
 29 [λειον εν χριστω · εις ο] και κοπιω αγω
 [νιζομενος κατα] την ενεργι[αν]
 [αυτου την ενεργουμενην εν εμοι εν δυναμει.]

II

- 7 [. ερριζωμενοι και]
 [εποικοδομουμενοι εν αυτω, και]
 p. 84 βεβαιουμενοι εν πιστει κα[θως]
 [ε]διδαχθηται περισσευνοντε[ς εν εν]
 8 8 χαριστια · βλεπεται μη τι[ς υμας]
 Εστε ο συλαγωγων δια της [φιλο]
 σοφιας και κενης απα[της, κατα]
 την παραδοσιν τω[ν ανθρωπων, κατα]
 τα στοιχια του κ[ο]σμου, και ου κα]
 9 τα χ(ριστο)ν οτι [εν αυτω κατοικει παν]
 [τ]ο πλη[ρωμα της θεοτητος σωματικως,]

- p. 85 16 [μ]η ουν τις υμας κρινετω εν βρω
 [σ]ει η εν ποσει η εν μερι εορτης
 17 [η] νουμηνιας η σαββατων α εστι(ν)
 18 [σκια] των μελλοντων α εορακε(ν)
 [εμβα]τευων εικη φυσιουμενος
 [υπο του νο]ος της σαρκος αυτου

KB

27 ο pro ος | 29 ενεργειαν
 II, 7 τη pro εν² | εδιδ·χθητε | add εν αυτη ante εν⁸ | 8 βλεπετε | εσται pro εστε | στοι-
 χια | 16 και pro η¹ | μερει | νουμηνιας pro νουμηνιας | 17-18 post μελλοντων add το δε σωμα
 του χριστου. μηδεις υμας καταβραβευετω θελων εν ταπεινοφροσυνη και θρησκεια των
 αγγελων

- 19 [και ου κρατων] την κεφαλην εξ ου
[παν το σωμα δια των] αφων και
[συνδεσμων επιχορηγουμενον και]
[συνβιβαζομενον,]

III

- p. 86 5 [νεκρωσατε ουν τα μελη τα επι]
της γης πορνιαν ακαθαρσιαν π[αθος]
επιθυμιαν κακην και την π[λεο]
νεξιαν ητις εστιν ειδωλολα[τρια]
6 δι α ερχεται η οργη του θ(εο)υ επ[ι τους]
7 υιους της απιθειας εν οis κ[αι υ]
μεις περιπατη[σατε ποτε, οτε]
8 εζητε εν τουτ[οis · νυνι δε απο]
Θεσθαι και υμ[εις τα παντα, οργην,]
θυμ[ον, κακιαν, βλασφημιαν,]
- p. 87 15 [και η ειρηνη του χριστου βραβευετω εν ταις]
[κα]ρδιαis υμων εις ην και εκλη
θηται εν ενι σωματι και ευχα
16 ριστοι γινεσθαι ο λογος του κ(υριο)υ
[ε]νοικειτω εν υμιν πλουσιως
[εν] παση σοφια διδασκοντες και
[νουθετου]ντες εαυτους ψαλ
[μοis και υμ]νοis και ωδαις πν(ευματ)ι
[καις εν χαριτι αδο]ντες εν τη καρ
17 [δια υμων τφ θεφ και παν ο]τι αν
[ποιητε εν λογφ η εν εργφ,]

- p. 88 25 [. ο γαρ αδικων κομι]
ειται ο ηδικησεν και ουκ εστ[ιν]
προσωπολημψια παρα τω θ(ε)ω
IV 1 Οι κυριοι το δικαιον και την ιω[στη]

III, 5 πορνειαν | 6 om επι τους υιους της απιθειας | 8 αποθεσθε | 15 εκληθητε | γινεσθε | 16 χριστου pro κυριου | om και^{2,3} | ταις καρδιαis pro τη καρδιη | 17 εαν pro αν | 25 κομissetai pro κομειται | om παρα τω θεω

- τα τοις δούλοις παρεχέσθε [ειδο]
 τες οτι και ὑμεις εχετε κ(υριο)[ν εν]
 2 ου(ρα)νω· τη προσευχη [προσκαρτε]
 Ρουντες γρηγορ[ουντες εν αυτη]
 εν ευχαριστ[ια·]
- p. 89 11 [και ιησους ο λεγομενος ιουστος, οι]
 [οντ]ες εκ περιτομης ουτοι μονοι συ(ν)
 [ερ]γοι εις την βασιλειαν του θ(εο)υ οι
 τινες εγενηθησαν μοι παρηγο
 12 ρια ασπαζεται ὑμας επαφρας
 [ο εξ] υμων δουλος χ(ριστο)υ ι(ησο)υ παντοτε α
 [γων]ιζομενος ὑπερ υμων εν ταις
 [προσευχαις,] ινα ητε τελιοι και πε
 [πληροφορημενοι] εν παντι θε
 13 [ληματι του θεου. μαρτυρω γαρ] αυτ[ω]

p. 90 † ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Α

I

- 1 Πανλος και σιλουανος και τι[μο]
 θεος τη εκκλησια θεσσαλον[ικεων]
 εν θ(ε)ω π(ατ)ρι και κ(υριο)υ ι(ησο)υ χ(ριστο)υ χαρις [υμιν]
 και ειρηνη απο θ(εο)υ π(ατ)ρ(ο)ς ημ[ων και]
 2 κ(υριο)υ ι(ησο)υ χ(ριστο)υ· ευχαριστ[ουμεν τω]
 Θ(ε)ω παντοτε περι πα[ντων υμων,]
 μνιαν ποιου[μενοι επι των]
 [πρ]οσευχω[ν ημων,]
- p. 91 9 [αυ]τοι γαρ περι ημων απαγγελλου
 [σ]ιν οποιαν εισοδον εσχομεν
 [π]ρος ὑμας και πως επεστρεψα
 [τε] προς τον θ(εο)ν απο των ειδωλω(ν)
 [δου]λευειν θ(ε)ω ζωντι και αληθι

IV, 2 προσκαρτερεите рго προσκαρτερουντες | 12 σταθητε рго ητε | τελιοι

I, 1 κυριψ рго κυριου | χριστψ рго χριστου | om απο θεου χριστου |

2 μνειαν¹

- 10 [νῶ, και ἀν]αμενειν τον υ(ιο)ν αυτου
 [εκ των ουρανω]ν ον ἡγειρεν εκ τω(ν)
 [νεκρων, ιησουν, τον ρ]υομενον ημας
 [εκ της οργης της ερχομ]ενης·

II

- p. 92 7 [. αλλα εγενηθημεν]
 νηπιοι εμ μεσω ὕμων ως [εαν]
 τροφος θαληπη τα εαυτης τε[κνα]
 8 ουτως ομιρομενοι υμων ε[νδο]
 κουμεν μεταδουναι υμιν ο[υ μο]
 νον το ευαγγελιον του θ(εο)υ [αλλα και]
 τας εαυτων ψυχας διο[τι αγαπη]
 9 τοι ημιν εγενη[θητε. μνη]
 Μονευετε [γαρ αδελφοι, τον κοπον ημων]
 [και τον μοχθον.]
- p. 93 14 [υμεις γαρ μιμηται εγενηθητε,]
 [αδελφοι, των εκκλησιων του]
 [θεου των ουσων εν τη ιουδαια εν]
 [χριστ]ῳ ι(ησο)υ οτι τα αυτα επαθεται και
 [υ]μεις υπο των ἰδιων συμφυ
 [λετ]ων καθως και αυτοι ὑπο τω(ν)
 15 [ιο]υδαιων των και τον κ(υριο)ν απο
 [κτειν]αντων ι(ησου)ν και τους προφη
 [τας, και υμ]ας εκδιωξαντων και
 16 [πασιν ανθρωποις] εναντιων κωλυ
 [οντων ημας τοι]ς εθνησιν λα
 [λησαι ινα σωθωσιν, εις το ανα]πλη
 [ρωσαι αυτων τας αμαρτιας παντοτε·]

III

- p. 94 2 [εις το στηριξαι υμας και παρακα]
 λεισαι ὑπερ της πιστεως υμ[ων,]

II, 7 εν προ εμ | 8 ομιρομενοι | ηυδοκουμεν | 14 επαθετε | 15 post εκδιωξαντων add και
 θεω μη αρεσκοντων

- 3 το μηδενά σενεσθαι εν ταις [θλι]
ψεσιν ταυταις αυτοι γαρ οιδα[τε]
4 οτι εις τουτο κειμεθα και [γαρ ο]
τε προς υμας ημεν προελε[γομεν]
υμιν οτι μελλομεν [θλιβεσθαι,]
καθως και εγενετο [και οιδατε·]
5 Δια τουτο καγω [μηκετι στεγων,]
επεμψ[α εις το γνωναι την πιστιν]
- p. 95 11 [. . . αυτος δε ο θεος και πατηρ]
[η]μων και ο κ(υριο)ς ημων ι(ησου)ς κατευθυ
[ν]αι την οδον υμων προς υμας
12 [υ]μας δε ο κ(υριο)ς πλεονασαι και περισ
[σε]υσαι την αγαπην εις αλληλους
[κα]ι εις παντας καθαπερ και ημεις
13 [εις υμ]ας εις το στηριξαι υμων
[τας· καρδιας] αμεμπτους εν αγι
[ωσυνη, εμπροσθεν] του θ(εο)υ και
[πατρος ημων, εν τη παρουσ]ια του κ(υριο)υ
[ημων ιησου μετα παντων των αγιων αυτου.]

IV

- p. 96 7 [ου γαρ εκαλεσεν ημας ο θεος επι ακα]
8 θαρσια αλλ εν αγιασμω· τοιγα[ρουν]
9 Ο αθετων ουκ αν(θρωπ)ον αθετει αλ[λα του]
θ(εο)υ τον διδοντα το πν(ευμ)α το αγ[ιον]
αυτου εις υμας· περι δε τ[ης φι]
10 Λαδελφιας ου χριαν ειχο[μεν γρα]
φιν υμιν αυτοι γαρ υμ[ε]ις θεοδι
δακτοι εστε εις [το αγαπαν αλλη]
λους και γαρ [ποιειτε αυτο εις παν]
τας [τους αδελφους τους εν ολη τη]
[μακεδονια.]

III, 8 σαινεσθαι | 11 ημων pro υμων | 12 τη αγαπη pro την αγαπαν

IV, 8 tr αυτου το αγιον | 9 χριαν | εχετε pro ειχομεν | γραφειν

- 16 [και εν σαλπιγγι θεου καταβησεται]
 p. 97 [απ] ου(ρα)νου και οι νεκροι εν χ(ριστ)ω ανα
 17 [σ]τηνουνται πρωτον επειτα η
 [μει]ς οι ζωντες οι περιλιπομε
 [νοι,] αμα συν αυτοις αρπαγησομε
 [θα ε]ν νεφελαις εις απαντησι(ν)
 [του κυριου] εις αερα και ουτως παντο
 18 [τε συν κυριω ε]σομεθα· ωστε παρα
 [καλειτε αλληλ]ους εν τοις λογοις
 V 1 [τουτοις. περι δε των χρ]ονων και
 [των καιρων αδελφοι, ου χρεϊαν εχετε]
 [υμιν γραφεισθαι·]
- 9 [. οτι ουκ ε]
 p. 98 θετο ημας ο θ(εο)ς εις οργην αλλ[α εις πε]
 ριποιησιν σωτηριας δια του [κυριου η]
 10 μων ι(ησο)υ χ(ριστο)υ του αποθανοντος [περι]
 ημων ινα ειτε γρηγορωμε[ν, ει]
 τε καθευδωμεν αμα συν αυτ[ω ζη]
 11 σωμεν· διο παρακαλειτ[ε αλληλους,]
 και οικοδομειτε [εις τον ενα,]
 12 καθως και ποιει[τε. ερωτωμεν]
 δε υμας [αδελφοι, ειδεναι τους κοπιωντας]
 [εν υμιν,]
- 23 [. και ο]
 p. 99 [λο]κληρον υμων το πν(ευμ)α και η ψυ
 [χη] και το σωμα αμεμπτως εν
 [τη] παρουσια του κ(υριο)υ ημων ι(ησο)υ χ(ριστο)υ
 [τηρ]ηθειη·
 24 [πιστ]ος ο καλων υμας ος και ποι
 25 [ησει.] αδελφοι προσευχεσθαι
 [περι ημ]ων·
 26 [ασπασασθε τ]ους αδελφους πα(ν)

17 περιλειπομενοι

V, 25 προσευχεσθε | add και ante περι

- 27 [τας εν φιληματι αγιφ. ορκι]ζω υμ[ας]
[τον κυριον, αναγνωσθηναι την επιστολην . .]

p. 100

†

ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ B

I

- 1 Παυλος και σιλουανος και τιμ[ο]
θεος τη εκκλησια θεσσαλον[ικε]
ων εν θ(ε)ω π(ατ)ρι ημων και κ(υριο)υ [ιησου χριστου]
2 Χαρις υμιν και ειρηνη απο θ(εο)[υ πατρος]
3 ημων και κ(υριο)υ ι(ησο)υ χ(ριστο)υ· ευχαρ[ιστειν]
Οφιλομεν τω θ(ε)ω παντοτ[ε περι]
υμων αδελφοι καθ[ως αξιον ε]
στιν οτι υπερ[αυξανει η πιστις]
υμω[ν,]

ΚΓ

p. 101

- 10 [. οταν ελθη ενδο]
[ξ]ασθηναι εν τοις αγιοις αυτου και
[θ]αυμασθηναι εν πασιν τοις πι
[στ]ευσασιν· οτι επιστευθη το
[μαρ]τυριον ημων εφ υμας εν τη
11 [ημ]ερα εκεινη εις ο και προσευ
[χομ]εθα παντοτε περι υμων
[ινα υ]μας αξιωση της κλησεως
[ο θεος ημων,] και πληρωση πασαν
[ευδοκιαν αγαθωσυνης και] ερ
[γον πιστεως εν δυναμει·]

II

p. 102

- 5 Ου μνημονευετε οτι ετι ων π[ρος]
6 υμας ταυτα ελεγον υμιν και ν[υν]
το κατεχον οιδαται εις το αποκ[α]
λυφθηναι αυτον εν τω αυτου κ[αι]

27 ενορκιζω pro ορκιζω

I, 1 κυριφ pro κυριον | χριστφ pro χριστον | 2 om ημων | 3 οφειλομεν

II, 6 οιδατε

- 7 ρω το γαρ μυστηριον ηδη εν[ρ]
γειται της ανομιας μονο[ν ο κα]
τεχων αρτι εως εκ μεσ[ου γενη]
8 ται και τοτε αποκαλυ[φθησεται]
ο ανομος ον ο κ(υριο)[ς ιησους ανελει τω]
[πνευματι του στοματος αυτου,]

- p. 103 14 . [. εις περιποιησιν]
δοξης του κ(υριο)υ ημων ι(ησο)υ χ(ριστο)υ
15 [αρ]α ουν αδελφοι στηκεται και
κρατειτε τας παραδοσεις ας ε
διδαχθηται ειτε δια λογου ειτε
16 [δ]ι επιστολης ημων· αυτος δε ο
[κυριος η]μων ι(ησου)ς χ(ριστο)ς και ο θ(εο)ς και π(ατ)ηρ ημω(ν)
[ο αγαπη]σας ημας και δους παρακλη
[σιν αιωνιαν] και ελπιδα αγαθην εν
17 [χαριτι, παρακα]λεσαι υμων τας
[καρδιας,]

III

- p. 104 8 [. ουδε δωρεαν]
αρτον εφαγομεν παρα τινος [αλλ' εν]
κοπω και μοχθω νυκτα και ημ[εραν]
εργαζομενοι προς το μη επιβ[αρησαι]
9 τινα υμων ουχ οτι ουκ εχομε[ν εξου]
σιαν αλλ ινα εαυτους τυπον δ[ωμεν]
10 υμιν εις το μιμισθαι ημας [κ]α[ι γ]α[ρ ο]
τε ημεν προς υμας τουτ[ο παρηγγελ]
λομεν υμιν οτ[ι ει τις ου θελει ερ]
γα[ζεσθαι, μηδε εσθιετω.]

15 στηκετε | εδιδαχθητε | 16 ο pro και²

III, 8 νυκτος και ημερας pro νυκτα και ημεραν | 9 μιμεισθαι

p. 105

ΠΡΟΣ ΕΒΡΑΙΟΥΣ

†

I

- 1 [πο]λυμερως και πολυτροπως
 [πα]λαι ο θ(εο)ς λαλησας τοις πατρασιν
 [ε]ν τοις προφηταις επ εσχατου
 [τ]ων ημερων τουτων ελαλησεν
 2 [ημ]ιν εν υιω ον εθηκεν κληρονο
 [μο]ν παντων δι ου και εποιησεν
 3 [το]υς αιωνας ος ων απαυγασμα της
 [δοξης και χαρακ]τηρ της υποστα
 [σεως αυτου,]

p. 106

- 9 Δια τουτο εχρισεν σε ο θ(εο)ς ο θ(εο)ς σ[ου]
 ελαιον αγαλλιασεως παρα του[ς με]
 10 τοχους σου και συ κατ αρχας κ(υρι)[ε, την]
 γην εθεμελιωσας και εργα [των]
 11 χειρων σου εισιν οι ου(ρα)νοι α[υτοι]
 απολουνται συ δε διαμενε[ις. και]
 παντες ως ιματιον παλ[αιωθησων]
 12 ται και ωσει π[εριβολαιον] ελιξεις]
 [αυτους ως ιματιον και αλλαγησονται·]

II

p. 107

- 4 [. και πνευματος αγιου]
 [μ]ερισμοι κατα την αυτου θελη
 5 σιν· ου γαρ αγγελοις υπεταξεν
 [τ]ην οικουμενην την μελλουσα(ν)
 6 περι ης λαλουμεν διεμαρτυρα
 [το] δε που τις λεγων τι εστιν αν
 [θρω]πος οτι μιμνησκη αυτου
 [η υιος α]ν(θρωπ)ου οτι επισκεπη αυ
 7 [τον ; ηλαττωσ]ας αυτον βραχυ τι
 [παρ' αγγελους·]

II, 4 μερισμοι προ μερισμοι

- p. 108 12 [. εν μεσφ εκκλη]
 13 σιας ὑμνησω σε· και παλιν εγω
 εσομαι πεποιθως επ αυτω και
 παλιν ἴδου εγω και τα παιδια α μο[ι]
 14 εδωκεν ο θ(εο)ς· επι ουν τα παιδ[ια]
 —————
 Κεκουνωνηκεν αιματος και σ[αρ]
 κος και αυτος παραπλησιω[s μετε]
 σκεν των αυτων ινα δια το[υ θα]
 νατου καταργ[ηση] τον το κρατος εχοντα
 [του θανατου, τουτ' εστι τον διαβολον,]

III

- p. 109 4 [. πας γαρ οικος]
 [κα]τασκευαζεται ὑπο τινος ο δε
 [π]αντα κατασκευασας θ(εο)ς·
 5 [και] μωυσης μεν πιστος εν ολω
 [τ]ω οικω αυτου ως θεραπων εις
 [μαρ]τυριον των λαληθησομε
 [νων] χ(ριστο)ς δε ως υ(ιο)ς επι τον οικο[ν]
 6 [αυτο]ν ου οικος εσμεν ημ[εις,]
 [εανπερ την] παρρησιαν και [το]
 [καυχημα της] ελπιδος μεχρι τελους
 [βεβαιαν] κατασχωμεν.]

- p. 110 14 [. μετοχοι]
 γαρ του χ(ριστο)υ γεγοναμεν εανπερ [την]
 αρχην της ὑποστασεως μεχ[ρι τε]
 λους βαιβειαν κατασχωμεν.
 —————
 15 Εν τω λεγεσθαι σημερον ε[αν της]
 φωνης αυτου ακουσηται [μη σκλη]
 ρυνηται τας καρδιας υμ[ων, ως]
 16 εν τω παραπικρασμω τι[νες γαρ]
 ακουσαντες πα[ρεπικραναν ; αλ]

14 επει pro επι |

III, 6 εαν pro εανπερ | 14 βεβαιαν pro βαιβειαν | 15 ακουσητε | σκληρυνητε

λ ου π[αυτες οι εξελθοντες εξ]
[αιγυπτου δια μωυσεως;]

IV

p. 111 [. καιτοι των εργων απο]
καταβολης κοσμου γενηθεντω(ν)
4 ειρηκεν γαρ που περι της εβδο
μης ουτως και κατευπασεν ο θ(εο)ς
εν τη ημερα τη εβδομη απο πα(ν)
5 των των εργων αυτου και εν του
[τ]ω παλιν η εισελευσονται εις τη(ν)
6 [κ]αταπαυσιν μου· επι ουν ᾗπο
[λει]πεται τινας εισελθειν εις
[αυτην, και οι προ]τερον ευηγγελ[ι]
[σθεντες ουκ εισηλθον δι απειθειαν·]

p. 112 2 [. και κριτι]
κος ενθυμησεως και εννοιω[ν]
13 καρδιας και ουκ εστιν κτισις [αφα]
νης ενωπιον αυτου παντα δε γν
μνα και τετραχιλισμενα τοις ο[φθαλ]
μοις αυτου προς ον ημιν ο λογ[ος]
14 Εχοντες ουν αρχιερεα μεγ[αν, διε]
ληλυθοτα τους ου(ρα)νους ι[ησουν τον]
υ(ιο)ν του θ(εο)υ κρατωμεν [της ομολογιας.]

V

p. 113 5 [υιος μου ει συ, εγω σημερον]
6 [γ]εγεννηκα σε· καθως και εν ε
[τ]ερω λεγει συ ιερευς εις τον αιω
[ν]α κατα την ταξιν μελχισηδεκ·
7 [ο]ς εν ταις ημεραις της σαρκος
[αυ]του δεησεις τε και ικεισιας

IV, 5 ει pro η | 6 επει pro επι | ευαγγελισθεντες | 12 ενθυμησεων pro ενθυμησεως |
13 τετραχιλισμενα
V, 7 ικετηριας pro ικεισιας | [αυτον fortasse in marg. man sec.] | ισχυρας

[προς τον δυ]γαμενον σωζειν αυτο(ν)
[εκ θανατου, μετα] κραυγης εισχυ
[ρας και δακρυων προ]σενε[γκας,]

VI

p. 114 1 [διο αφεντες τον της αρχης του]
χ(ριστο)ν λογον επι την τελιοτητα [φε]
ρωμεθα μη παλιν θεμελιον [κα]
ταβαλλομενοι μετανοιας απ[ο νε]
κρων εργων και πιστεως επι θ[εον]
2 βαπτισθεν διδαχης επιθεσ[εως]
τε χειρων αναστασεως τε ν[εκρων,]
3 και κριματος αιωνιου [και το]
Ττο ποιησομε[ν, εανπερ επιτρεπη ο θεος.]

p. 115 10 [. διακονη]
σαντες τοις αγιοις και διακονου(ν)
11 [τ]ες επιθυμουμεν δε εκαστο(ν)
[υ]μων την αυτην ενδεικνυσθαι
σπουδην προς την πληροφορια(ν)
12 της πιστεως αχρι τελους ινα μη
[ν]ωθροι γενησθαι μιμητε δε τω(ν)
[δια πι]στεως και μακροθυμιας
[κληρον]ομουντων τας επαγγε
13 [λιας. τω γαρ] αβρααμ επαγγιλα
[μενος ο θεος,]

p. 116 20 [. οπου προ]
δρομος υπερ ημων εισηλθε[ν ιησους,]
κατα την ταξιν μελχισεδεκ [αρ]
χιερεις γενομενος εις τον α[ι]

VII 1 ωνα· ουτος γαρ ο μελχισεδε[κ]
Βασιλευς σαλημ ιερεις του θ(εο)ν [του]

VI, 1 τελιοτητα | 2 βαπτισμων pro βαπτισθεν [vel βαπτισθενη] | διδαχην pro διδαχης | om τε² | 11 ενδεικνυσθαι | ελπιδος pro πιστεως | 12 γενησθε μιμηται | 13 επαγγειλαμενος

- υψιστου ος συναντησας αβ[ρααμ]
 υποστρεφοντι απο [της κοπης]
 των βασιλε[ων, και ευλογησας]
 2 αυτον ω κ[αι δεκατην απο παντων]
 [εμερισεν αβρααμ·]
 7 [χωρις δε πασης αντιλογιας το] ΚΔ
 [ελαττον υπο του κρειττονος]
 p. 117 8 ευλογειται· και ωδε μεν δεκατας
 αποθνησκοντες αν(θρωπ)οι λαμβανου
 σιν εκει δε μαρτυρομενος οτι
 9 ζη και ως επος ειπειν δια αβρααμ
 [κ]αι λευεις ο δεκατας λαμβανω(ν)
 10 [δε]δεκατωται ετι γαρ εν τη οσφυ
 [του πατρος] ην οτε συνητησεν
 11 [αυτω ο μ]ελχισηδεκ ει με[ν]
 [ουν τελειωσις δια] της λευιτ[ι]
 [κης ιερωσυνης ην.]
 p. 118 18 Αθετησεις μεν γαρ γεινεται προ[οα]
 γουσης εντολης δια το αυτης [α]
 19 σθενες και ανωφελες ου
 δεν γαρ ετελιωσεν ο νομος επ
 εισαγωγη δε κριττονος ελπιδ[ος]
 δι ης εγγιζομεν τω θ(ε)ω
 20 Και καθ οσον ου χωρις ορκ[ωμ]
 οσιας οι μεν [γαρ χωρις ορκωμοσ]
 ιας εισιν ιε[ρεϊς γεγονοτες, . . .]
 27 [. επειτα των του]
 p. 119 λαου. τουτο γαρ εποιησεν εφα
 παξ· εαυτον προσενεγκας·
 28 ο νομος γαρ αν(θρωπ)ους καθιστησιν
 [ιε]ρεις εχοντας ασθενιαν.

VII, 1 ο pro ος | 8 μαρτυρουμενος pro μαρτυρομενος | 9 δι' pro δια | 10 om ο |
 11 λευιτικης | 18 αθετησις | γινεται | 19 [ουδεν, ου in ras man 1] | ετελειωσεν | κρειτ-
 τονος | 27 ανεγκας pro προσενεγκας | 28 αρχιερεις pro ιερεις | ασθενειαν

VIII

1 [ο λο]γος δε της ορκωμοσιας της
[μετα] τον νομον υἱον εις τον
[αιωνα] τετελειωμενον κεφαλ
[αιον δε επι] τοι[ς λε]γομενοις τοι
[ουτον εχομεν α]ρχιερα ος εκα
[θισεν εν δεξια του θρονου] της
[μεγαλωσυνης εν τοις ουρανοις, . .]

p. 120

7 [. ει γαρ η πρωτη]
εκεινη ην αμεμπτος ουκ αν δε[υ]
τερας εζητειτο τοπος·
8 Μεμφομενος γαρ αυτους λεγ[ει],
ιδου ημεραι ερχονται λεγει [κυριος]
και συντελεσω επει τον ο[ικον]
ισ(ραη)λ· και επει τον οικον [ιουδα]
9 διαθηκην και[νην· ου κ]ατ[α την]
διαθηκην ην [εποιησα τοις πατρασιν]
αυτων εν ημ[ερα επιλαβομενου μου]
[της χειρος αυτων,]

IX

p. 121

1 [ειχε μεν ουν και η πρω]
[τ]η δικαιωματα λατρειας το τε αγι
2 [ο]ν κοσμικον σκηνη γαρ κατεσκευ
ασθη η πρωτη εν η η τε λυχνια
και η τραπεζα και η προθεσις τω(ν)
αρτων ητις λεγεται αγια·
3 [με]τα δε το δευτερον καταπετα
[σμα] σκηνη η λεγομενη αγια
4 [αγιων, χρυσουν] εχουσα θυμια
[τηριον, και την κι]βωτον της δια
[θηκης περικεκαλυμμενην παντοθεν χρυσιφ]

9 [. καθ' ην δω]

VIII, 8 επι pro επει bis
IX, 1 λατρειας

p. 122 ρα τε και θυσιαι προσφεροντα[ι μη]
 δυναμεναι κατα συνειδησιν τ[ε]
 10 λιωσαι τον λατρευοντα μονο[ν]
 επι βρωμασιν και πομασιν κ[αι]
 διαφοροις βαπτισμοις δικαι[ω]
 ματα σαρκος μεχρι καιρου δι[ορ]
 11 θωσεως επικειμενα χ(ριστο)ς [δε παραγε]
 [ν]ομενος αρχιε[ρευς των μελ]
 [λ]οντων αγα[θων, δια της μειζο]
 νο[ς και τελειοτερας σκηνης, . . .]

16 [. ο]
 p. 123 [π]ου γαρ διαθηκη θανατον αναγκη
 φερεσθαι του διατιθεμενου
 17 [δ]ιαθηκη γαρ επι νεκροις βεβαια
 [ε]πει μη ποτε ισχυει οτε ζη ο δι
 18 [α]θεμενος οθεν ουδε η πρωτη
 [χω]ρις αιματος ενκεκενισται
 19 [λαλη]θεισης γαρ πασης εντολης
 [κατα τον νομον υπο] μωϋσεως πα(ν)
 [τι τω λαφ,]

25 [. . . . ωσπερ ο αρχιερευς εισ]
 p. 124 ερχεται εις τα αγια κατ ενιαν[τον]
 26 εν αιματι αλλοτριω επι εδι αυτ[ον]
 πολλακεις παθειν απο καταβ[ο]
 λης κοσμου· νυν δε απαξ επι [συν]
 τελια των αιωνων εις αθετη[σιν]
 της αμαρτιας δια της θυσι[ας αυτου]
 27 πεφανερωτ[αι. κα]ι κα[θ' οσον]
 Αποκειται τ[οις ανθρωποις απαξ απο]
 [θ]ανειν [μετα δε τουτο κρισις·]

9 τελειωσαι | 11 γενομενων pro μελλοντων | 16 διαθεμενου pro διατιθεμενου | 17 τοτε
 pro ποτε | 18 ενκεκαινισται | 26 επει pro επι | εδει | πολλακις | νυνι pro νυν | σινητελεια

X

- 5 [. σωμα δε κατηρ]
 p. 125 6 [τ]ισω μοι· ολοκαυτωματα και πε
 7 ρι αμαρτιας ουκ ηυδοκησας· το
 τε ειπον ἴδου ηκω· εν κεφαλι
 δι βιβλιου γεγραπται περι εμου
 του ποιησαι ο θ(εο)ς το θελημα σου
 8 ηβουληθησαν ανωτερον λεγω(ν)
 [οτ]ι θυσιαν και προσφοραν και ολ
 [οκαυτω]ματα και περι αμαρτιας
 [ουκ ηθελησας] ουδε ευδοκησας
 [αιτινες κατα τον νομον προσφερονται,]
 16 [. αυτη η διαθηκη ην]
 [διαθησομαι προς αυτους μετα]
 p. 126 τας ημερας εκεινας λεγει κ(υριο)ς δ[ι]
 δους νομους μου επι καρδιας [αν]
 των και επι την διανοιαν αυτ[ων]
 17 επιγραψω αυτους και των αν[ο]
 μων αυτων και των αμαρ[τιων]
 αυτων ου μη μνησθησο[μαι ετι]
 18 Οπου δε αφεις το[υτων, ουκετι προσ]
 φορα περι αμα[ρτιας.]
 26 [. εκουσιως γαρ αμαρ]
 [τανοντων ημων μετα το λαβειν]
 p. 127 την επιγνωσιν της αληθειας ου
 κετι περι αμαρτιων απολειπε
 27 ται θυσια· φοβερα δε τις εκδο
 χη κρισεως και πυρος εσθιειν μελ
 λοντος τους ὑπεναντιους·
 28 αθετησας τις νομον μωϋσεως
 χωρις οικτιρμων επι δυσιν
 [η τρισιν μα]ρτυσιν αποθνησκει

X, 6 ευδοκησας | 8 om ηβουληθησαν | θυσιας pro θυσιαν | προσφορας pro προσφοραν
 17 tr αμαρτιων αυτων και των ανομιων | 27 add ζηλος post πυρος

- 29 [ποσψ δοκειτε χειρ]ονος α[ξιωθη]
[σεται τιμωριας ο τον υιον του θεου]
[καταπατησας,]
- p. 128 35 [. μη αποβαλητε]
ουν την παρρησιαν υμων ητις [ε]
36 χει μεγαλην μισθαποδοσιαν υ[πο]
μονης γαρ εχεται χριαν ινα το θ[ε]
λημα του θ(εο)υ ποιησαντες κομισ[η]
37 σθαι την επαγγελιαν· ετι γαρ [μι]
Κρον ὅσον ὅσον ο ερχομενο[ς η]
38 ξει και ου χρονιει ο δε δικαιο[ς]
εκ πιστεως [ζησε]ται [και εαν υ]
ποστιλητ[αι,]

XI

- p. 129 6 [. πιστευσαι γαρ δει]
τον προσερχομενον θ(ε)ω οτι
εστιν και τοις εκζητουσιν αυ
τον μισθαποδοτης γινεται·
7 [π]ιστι χρηματισθεις νωε περι
[τ]ων μηδεπω βλεπομενων
[ε]υλαβηθεις κατεσκευασεν κι
[βω]τον εις σωτηριαν του οικου
[αυτου] δι ης κατεκρινε τον κο
[σμον, και της κατα] πιστιν δικαι
[οσυνης εγενετο κληρονομος.]
- 12 [. και ως η αμμος η παρα]
[το χειλος της θαλασσης η ανα]
p. 130 13 ριθμητος· κατα πιστιν απεθ[α]
νον ουτοι παντες μη κομισα[με]
νοι τας επαγγελιας αλλα πορρω

36 εχετε χριαν | κομισθητε | 37 χρονισι pro χρονιει | 38 add μου ante εκ | υποσ
τειλεται

XI, 6 add τψ ante θεω | 7 πιστει | κατεκρινεν

- θεν αυτας ειδοντες και ασπασα
μενοι και ομολογησαντες οτ[ι]
ξενoi και παρεπιδημοι εισιν [ε]
- 14 πει της γης οι γαρ τοιαυτα λε[γον]
τες εμφανιζουσιν οτ[ι πατριδα]
- 15 επιζητουσιν και ει [μεν εκεινης]
[εμνημονευον αφ' ης εξεβησαν,]
- p. 131 22 [πιστει, ιωσηφ τελεωτων περι]
της εξοδου των υῶ ισ(ραη)λ· εμνη
μονευσεν και περι των οστε
ων αυτου ενετειλατο·
- 23 Πιστι μωϋσης γεννηθεις εκρυ
βη τριμηνον ὑπο των π(ατε)ρων αυ
του διοτι ειδον αστιον το παιδι
[ον] και ουκ εφοβηθησαν το δι
[ατα]γμα του βασιλεως·
- 24 [πιστει, μ]ωυσης μεγαs γενομε
[νος ηρνησατο λ]εγεσθαι υ(ιο)ς θυ
[γατροs φαραω,]
- 31 [πιστει, ρααβ η πορινη ου συναπω]
[λετο τοιs απειθησασιν, δεξαμε]
- p. 132 νη τους κατασκοπους μετ ειρη
νης
- 32 Και τι ετι λεγω επιλυπει γαρ με
διηγουμενον ο χρονος περι γε
δεων· βαρακ· σαμψων· ιεφθα[ε]
δα(υει)δ· τε και σαμουηλ· και των [προ]
- 33 φητων οι δια πιστεωs κατ[ηγω]
νισαντο βασιλειας ει[ργασαν]
το δικαιοσυνην επετυχ[ον επαγ]
γελιω[ν, εφραξαν στοματα λεοντων, . .]
- 13 ιδοντες | επι pro επι | 22 υων pro υω | ενετειλατο | 23 πιστει | αστειον | 32 επι-
λεαπει | τη με γαρ | 33 ηργασαντο

38 [ἐπι ἐρημiais πλανωμενοι και ορε]
 [σι και σπηλαιois και ταις οπαις]
 p. 133 39 της γης και ουτοι παντες μαρτυ
 ρηθεντες δια της πιστεως ου
 κ εκομισαντο τας επαγγελιας
 40 του θ(εο)υ περι ημων κριττον τι προ
 βλεψαμενου ἵνα μη χωρις ημω(ν)
 XII 1 τελιωθωσιν· τοιγαρουν και
 [η]μεις τηλικουτον εχοντες πε
 [ρικε]ιμενον ημιν νεφος μαρ
 [τυρων, ο]γκον αποθεμενοι πα[ν]
 [τα και την ευπεριστατον αμαρτιαν,]

p. 134 7 Εἰς παιδιαν ὑπομενεται ως ὑ[ιοις]
 ὑμιν προσφερεται ο θ(εο)ς τις γαρ
 8 υἱος ον ου παιδευει π(ατ)ηρ· ει δε
 και χωρις εσται παιδιας ης με
 τοχοι γεγονασιν παντες αρα νο
 9 θοι και ουχ υἱοι εσται· εἰτα τους
 Μεν της σαρκος ημων π(ατε)ρας [ει]
 χομεν παιδευτας και ενε[τρε]
 πομεθα ου πολυ μαλλο[ν υποτα]
 γησομεθα [τω πατρι των πνευματων]
 [και ζησομεν ;]

p. 135 16 μη τις πορνος η βεβηλος ως η
 σαυ· ος αντι βρωσεως μιας απε
 δοτο τα πρωτοτοκια αυτων·
 17 Εἰστε γαρ οτι και μετεπιτα θε
 λων κληρονομησαι την ευλο
 γιαν απεδοκιμασθη μετανοι
 [ας γ]αρ τοπον ουχ ευρεν καιπερ

39 την επαγγελιαν pro τας επαγγελιας | 40 κριττον | τελιωθωσιν
 XII, 1 τουσυντον pro τηλικουτον | 7 παιδιαν | υπομενετε | 8 οτι και¹ | εστε παιδιας |
 γεγονασι | εστε² | 16 απεδετο pro απεδото | εαντου pro αυτων | 17 ιστε pro εστε | μετεπειτα

[με]τα δακρυων εκζητησας
 18 αυ[την ου γαρ π]ροσεληλυθατε
 [ψηλαφωμενω,]

p. 136 25 [. ει γαρ εκεινοι]
 ουκ εξεφυγον επι γης παραιτη
 σαμενοι τον χρηματιζοντα πο
 λυ μαλλον ημεις οι τον απ ου(ρα)νω(ν)
 26 αποστρεφομενοι ου η φωγη
 την γην εσαλευσεν τοτε·
 — Νυν δε επηγγελται λεγων ετι απ[αξ]
 εγω σισω ου μονον την γην [αλ]
 27 λα και τον ου(ρα)νον· το δε ετι
 [απαξ, δηλοι την των σαλευομενων]
 [μεταθεσιν,]

XIII

p. 137 7 μνημονευετε των ηγουμενω(ν)
 υμων οιτινες ελαλησαν υμιν
 τον λογον του θ(εο)υ· ων αναθεωρου(ν)
 τες την εκβασιν της αναστρο
 φης μιμισθαι την πιστιν·
 8 ι(ησου)ς χ(ριστο)ς εχθες και σημερον ο αυτος
 9 [κ]αι εις τους αιωνας διδαχαις ποι
 [κιλαις και ξ]εναις μη παραφερε
 [σθε· καλον γαρ χαρι]τι β[εβ]αιουσθαι
 [την καρδιαν, ου βρωμασιν,]

16 [. τοιανταις]
 p. 138 — γαρ θυσιαις ευαρεσταιται ο θ(εο)ς·
 17 Πιθεσθαι τοις ηγουμενοις υμω(ν)
 και υπεικεσθαι αυτοι γαρ αγρυ
 πνουσιν υπερ των ψυχων υ

28 σεισω

XIII, 7 μιμεισθε pro μιμισθαι | 16 ευαρεσταιται | 17 πιθεσθε pro πιθεσθαι | υπεικετε
 pro υπεικεσθαι

μων ως λογον αποδωσונτες·
 ἵνα μετα χαρας τουτο ποιωσω
 και μη στεναζοντες αλυσιτε[λες]
 γαρ υμιν τουτο

18 Προσευχεσθαι περι ημω[ν· πεποι]
 θαμεν γαρ οτ[ι καλην συνειδησιν]
 [εχομεν,]

23 [. γινωσκετε τον αδελ]
 [φον ημων τιμοθεον απολελυμε]
 νον μεθ ου εαν ταχιον ερχη
 ται οφομαι ὑμας.

p. 139

24 Ασπασασθαι παντας τους ηγου
 μενους ὑμων και παντας τους
 αγιους·
 ασπαζονται ὑμας οι ἄπο της ι
 [ταλ]ιας

25 [η χαρ]ις μετα παντων υμων
 [πρ]ος εβ[ραι]ους·

p. 140

†

ΠΡΟΣ ΤΙΜΟΘΕΟΝ [A]

I

1 Παυλος αποστολος ι(ησο)υ χ(ριστο)υ κατ επι
 ταγην θ(εο)υ σ(ωτη)ρ(ο)ς ημων και χ(ριστο)υ ι(ησο)υ τη[s]
 2 ελπιδος ημων τιμοθεω γνησ[ι]
 ω τεκνω εν πιστι·

Χαρις ελεος ειρηνη απο θ(εο)υ π(ατ)ρ(ο)ς
 3 και χ(ριστο)υ ι(ησο)υ του κ(υριο)υ ημων· καθω[s]
 παρεκαλεσα σε προσμειν[αι εν]
 εφεσω πορευομενος [εις μακεδονιαν,]

10 [. και ει τι ε]

p. 141

τερον τη υγαινουση διδασκαλια

18 προσευχεσθε | πειθομεθα pro πεποιθαμεν | 23 ταχιον | 24 ασπασασθε | 25 om
 subscript προς εβραιους

I, 1 tr χριστου ιησου | 2 πιστει

21 αντικειται κατα το ευαγγελιον
της δοξης του μακαριου θ(εο)υ ο επι
στευθην εγω·

12 ¹Χαριν εχω τω ενδυναμωσαντι
με χ(ριστ)ω ι(ησο)υ τω κ(υρι)ω ημων οτι πιστο(ν)
με ηγησατο θεμενος εις διακο
13 [νια]ν το προτερον οντα βλασφ[η]
[μον και διωκτην και υβριστην.]

19 [. ην]

p. I 42 τινες απωσαμενοι περι την πι
20 στιν εναυαγησαν ων εστιν υμε
νεος και αλεξανδρος ους παρεδω
κα τω σατανα ινα παιδευθωσιν
μη βλασφημειν·

II ¹Παρακαλω ουν πρωτον παντω[ν]
ποιεισθαι δεησεις προσευ[χας, ευχα]
ριστιας [υπερ παντων ανθρωπων, . .]

9 [. μη εν πλεγμασιν, και]
p. I 43 χρυσιω η μαργαριταις η ιματι
10 σμω πολυτελει αλλ ο πρεπι γυ
ναιξιν επαγγελομεναις θεο
σεβιαν δι εργαων αγαθων·
11 Γυνη εν ησυχια μανθανετω ε(ν)
12 παση υποταγη. διδασκειν δε γυ
[ν]αικει ουκ επιτρεπω ουδε αν
[θε]ντειν ανδρος αλλ ειnai εν
13 [ησυχια. αδαμ γαρ] πρ[ω]τος επλ[α]
[σθη, ειτα ενα.]

III

p. I 44 7 δι δε και μαρτυριαν καλην εχειω
απο των εξωθεν ινα μη εις ονι

20 υμεναιος | παιδευθωσι

II, 1 add εντενξεις post προσευχας | 10 πρεπει | θεοσεβειαν | 12 γυναικι

III, 7 δει pro δι | ονειδισμον

8 δισμον εμπεση και παγιδα του
 8 διαβολου· διακονους ωσαντω[s]
 Σεμνους μη διλογους μη οινω
 πολλω προσεχοντας μη αισχρο
 9 κερδεις εχοντας το μυστηρι[ον]
 της πιστεως εν καθαρα συν[ειδησει.]

IV

p. 145 1 Το δε πν(ευμ)α ρητως λεγει οτι εν υστε
 ροις καιροις αποστησονται τι
 νες της πιστεως προσεχοντες
 πνευμασιν πλανοις και διδασκα
 2 λιαις δαιμονιων εν υποκρισει
 ψευδολογων. κεκαυτηριασμενω(ν)
 3 [τη]ν ιδιαν συνειδησιν κωλυον
 [των γ]αμειν απεχεσθαι βρωματω(ν)
 [α ο θεος εκτισεν] εις [μεταλη]ψ[ιν]
 [μετα ευχαριστιας τοις πιστοις]
 10 [οτι ηλπικαμεν επι θεω ζωντι, ος εστιν]
 p. 146 σ(ωτ)ηρ παντων αν(θρωπ)ων μαλιστα πιστω(ν)
 11 Παραγγελλε ταυτα και διδασκε μη
 12 δις σου της νεοτητος καταφρο
 νειτω αλλα τυπος γινου των πι
 στων εν λογω· εν αναστροφη
 εν αγαπη· εν πιστι· εν αγνια·
 13 Εως ερχομαι προσεχε τη ανα
 γνωσει· τη παρακλησει [τη διδασκα]
 [λιφ.]

V

5 [και προσμενει ταις δεησεσιν και ταις]
 p. 147 προσευχαις νυκτος και ημερας
 8 αισχροκερδεις
 IV, 1 πνευμασι | 2 κεκαυτηριασμενων | 3 μεταλημψιν | 12 μηδεις pro μηδεις | πιστει

- 6 η δε σπαταλωσα ζωσα τεθνηκε(ν)
 7 και ταυτα παραγγελλε ἵνα ανε
 8 πιλημπτοι ωσιν· ει δε τις τω(ν)

Ιδιων και μαλιστα οικιων ου
 προνοειται την πιστιν ηρνη
 ται και εστιν απιστου χειρων

- 9 [χηρα] καταλεγεσθω μη ελαττο(ν)
 [ετων ε]ξηκοντα γεγονυια ενος
 [ανδρος γυνη,]

- 16 [και μη βαρεισθω η εκκλησια]

p. 148 — ἵνα ταις οντως χηραις επαρκεση·

- 17 Οι καλως προεστωτες πρεσβυτε
 ροι διπλης τιμης αξιουσθωσαν
 μαλιστα οι κοπιωντες εν λογω

- 18 και αληθεια· λεγει γαρ η γραφη

— Ου φιμωσεις βουν αλωοντα και
 αξιος ο εργατης του μισθο[υ]

- 19 αυτου· κατα πρεσβυτερ[ου κα]

— Τηγοριαν μη παραδεχο[υ, εκτος]
 [ει μη επι δυο η τριων μαρτυρων.]

VI

ΚΣ

- 1 [τους ιδιους δεσποτας πασης τιμης]
 αξιους ηγεισθωσαν ἵνα μη το ο
 νομα του θ(εο)υ και η διδασκαλια βλα
 2 σφημηται· οι δε πιστους εχο(ν)
 τας δεσποτας μη καταφροني
 τωσαν ὅτι ἄδελφοι εισιν αλλα
 μαλλον δουλευετωσαν οτι πι
 στοι εισιν και αγαπητοι οι της
 [ε]νεργειας αντιλαμβανομε
 [νοι. ταυτα δι]δασκε και παρακαλ[ει]

V, 8 οικειων | προνοι pro προνοειται | 17 διδασκαλια pro αληθεια | 18 tr βουν αλωοντα
 ου φιμωσεις

VI, 2 εχοντες pro εχοντας | καταφρονειτωσαν

p. 150 9 αιτινες βυθιζουσιν τους αν(θρωπ)ους

10 εις ολεθρον και απωλειαν· ριζα

γαρ παντων των κακων εστιν

η φιλαργυρια· ης τινες ορεγομε

νοι απεπλανηθησαν ἄπο της

πιστεως και εαυτους περιεπει

ραν οδυναις πολλαις·

11 [—]Συ δε ω αν(θρωπ)ε θ(εο)υ ταυτα φευγε

[διωκε δε δικαιοσυνην, ευσεβειαν, . .]

17 [. μη υψη]

p. 151 18 λα φρονειν μηδε ηλπικεναι ε

πι πλουτω αδηλοτητι αλλ επει

τω θ(ε)ω τω παρεχοντι ημιν τα

παντα πλουσιως εις απολαυσι(ν)

18 ἄγαθοεργειν πλουτειν εν εργοις

ἄγαθοις· ευμεταδοτους ειναι

19 κοινωνικους· αποθησαυριζο(ν)

[τα]ς εαυτοις θεμελιον καλον εις

[το μελλ]ον ινα επιλαβω[ται]

[της οντως ζωης.]

p. 152 † ΠΡ(ος) ΤΙΜΟΘΕΟΝ Β

I

[—]1 Παυλος αποστολος ι(ησο)υ χ(ριστο)υ δια θελη

ματος θ(εο)υ κατ επαγγελιαν ζωης της

[—]2 εν χ(ριστ)ω ι(ησο)υ τιμοθεω αγαπητω τεκνω

[—]Χαρις ελεος ειρηνη απο θ(εο)υ π(ατ)ρ(ο)ς και

[—]χ(ριστο)υ ι(ησο)υ του κ(υριο)υ ημων·

3 Χαριν εχω τω θ(ε)ω ω λατρευω απο

προγονων εν καθαρα συνειδη[σει]

[ως] αδιαλειπτον εχω την πε[ρι σου]

[μνειαν εν ταις δεησεσιν μου νυκτος και ημερας,]

9 βουθιζουσι | 17 υψηλοφρονειν pro υψηλα φρονειν | πλουτου pro πλουτω | επι pro
επει | om τω¹ | om τα | 18 καλοις pro θαγαεις

I, 1 tr χριστου ιησου

- p. 153 10 Φανερωθεισαν δε νυν δια της
 επιφανιας του σ(ωτη)ρ(ο)ς ημων θ(εο)υ
 καταργησαντος μεν τον θανα
 τον φωτισαντος δε ζωην και α
 11 φθαρσιαν δια του ευαγγελιου εις
 ο ετεθην εγω κηρυξ και απο
 12 στολος και διδασκαλος δι ην αι
 [τια]ν και ταυτα πασχω αλλ ουκ ε
 [παισχυνομαι]

II

- p. 154 2 [. και α ηκουσας]
 παρ εμου δια πολλων μαρτυρω(ν)
 ταυτα παραθου πιστοις αν(θρωπ)οις οι
 τινες εικανοι εσονται και ετε
 3 ρους διδασξαι συνκακοπαθησιν
 ως καλος στρατιωτης χ(ριστο)υ ι(ησο)υ·
 4 Ουδεις στρατευομενος εμπλε
 κεται ταις του βιου πραγματ[ιαις],
 [ινα] τω στρατολογησαντ[ι αρεση].
 5 [εαν δε και α]θλ[η τις,]

- p. 155 14 [. διαμαρτυρομενος]
 ενωπιον του θ(εο)υ μη λογομαχει(ν)
 επ ουδεν χρησιμον επι κατα
 στροφή των ακουοντων·
 15 Σπουδασον σεαυτον δοκιμο(ν)
 παραστησαι τω θ(ε)ω εργατην α
 νεπαισχυντον ορθοτομουν
 τα τον λογον της αληθειας·
 16 τα[ς δε] βεβηλους κενοφωνιας
 π[ερμστ]ασο επι πλειο[ν γαρ]
 [προκοψουσιν ασεβειας,]

10 επιφανειας | χριστου ιησου pro θεου
 II, 2 ικανοι

- p. 156
- 22 [. διώκε δε]
 δικαιοσυνην πιστιν αγαπην ει
 ρηνην μετα παντων των επικα
 λουμενων τον κ(υριο)ν εκ καθαρως
 23 καρδιας· τας δε μωρας και απαι
 Δευτους ζητησεις παραιτου ει
 δως οτι γεννωσει μαχας·
 24 Δουλον δε κ(υριο)ν ου δι μαχεσθαι αλ
 λα ηπιον ειωαι προς παντας [δι]
 δακτικον ανεξικακον [.]

III

- p. 157
- 6 [. . και αιχμαλωτιζοντες]
 γυναικαρια σεσφωρευμενα αμαρ
 τiais αγομενα επιθυμiais ποι
 7 κειλαις παντοτε μανθανοντα
 και μηδεποτε εις επιγνωσιν
 αληθειας ελθειν δυναμενα·
 8 Ον τροπον δε ιαννης και ιαμβρης
 αντεστησαν μωνσει· ουτως
 [κ]αι ουτοι ανθιστανται τη αλη
 [θεια, ανθρωποι κατεφθαρμενοι τον νουν,]
- p. 158
- 16 [και ωφελιμος προς διδασκαλιαν]
 προς ελεγμον· προς επανορθω
 σιν· προς παιδιαν την εν δικαι
 17 οσυνη· ινα αρτιος η ο του θ(εο)υ αν(θρωπ)ος
 προς παν εργον αγαθον εξηρτι
 IV 1 σμενος· διαμαρτυρομαι ενω
 Πιον του θ(εο)υ και χ(ριστο)υ ι(ησο)υ του μελλον
 τος κριειν ζωντας και νεκρ[ους]
 [και την επιφανειαν αυτου και την βασιλειαν αυτου.]

22 om παντων | 23 γεννωσι pro γεννωσει | 24 δει pro δι
 III, 6 ποικιλais | 16 παιδειαν

p. 159 8 [ον αποδωσει μοι ο κυριος εν εκεινη]
τη ημερα ου μονον δε εμοι αλ
λα και πασιν τοις ηγαπηκοσιν
την επιφανιαν αυτου·

9 Σπουδασον ελθειν προς με τα

10 χειον δημας γαρ με ενκατελι
πεν αγαπησας τον νυν αιωνα
[και επορευθη εις θεσσαλονικην·]

p. 160 18 [. και σω]
σει εις την βασιλειαν αυτου την
επουρανιον ω η δοξα εις τους αι
ωνας των αιωνων αμην·

19 Ασπασασθε πρισκαν και ακυλαν

20 και τον ονησιφορου οικον [ε]
ραστος [εμε]ινε[ν εν κορι]νθω τρο
[φιμον δε απελειπον εν μιλητω]
[ασθενουντα.]

p. 161 ΠΡΟΣ ΤΙΤΟΝ †

I

1 παυλος δουλос θ(εο)υ αποστολος
δε ι(ησο)υ χ(ριστο)υ κατα πιστιν εκλεκτω(ν)
θ(εο)υ και επιγνωσιν αληθειας της
2 κατ ευσεβειαν επ ελπιδι ζωης
αιωνιου ην επηγγειλατο ο αψευ
δης θ(εο)ς προ χρονων αιωνιων
3 [εφανερωσεν δε καιροις ιδ]ιοις
[τον λογον αυτου,]

p. 162 10 Εισιν γαρ πολλοι και ανηποτακτοι
ματαιολογοι και φρεναπαται

IV, 8 add ο δικαιος κριτης ante ου | ηγαπηκοσι | επιφανειαν | 9 ταχεως pro ταχειον |
10 εγκατελειπεν | 19 ασπασαι pro ασπασασθε
I, 1 αληθειας

- 11 μαλιστα οι εκ της περιτομης ους
 δι επιστομιζειν οιτινες ολους
 οικους ανατρεπουσιν διδασκον
 τες α μη δει αισχρου κερδους χαριν

II

- p. 163 4 [. ινα σωφρονιζω]
 5 σι τας νεας φιλανδρους ειναι
 6 φιλοτεκνους σωφρονας
 [α]γνας· οικουργους αγαθας υπο
 τασσομενας τοις ιδιοις ανδρασιν
 ινα μη ο λογος του θ(εο)υ βλασφη
 6 μηται· τους νεωτερους ωσ[αυτως]
 [παρακαλει σωφρονειν,]
- p. 164 14 [ος εδωκεν εαυτον υπερ ημων, ινα λυτρ]
 15 ωσηται ημας απο πασης ανομιας
 και καθαριση εαυτω λαον περιου
 σιον ζηλωτην καλων εργαων
 15 ταυτα λαλει και παρακαλει και ε
 [λεγχε μετα πα]σης επιταγης μη
 [δεις σου περιφρονειτω.]

III

- p. 165 8 [. ινα φρον] KZ
 9 τιζουσιν καλων εργαων προιστα
 σθαι οι πεπιστευκοτες θ(ε)ω·
 — Ταυτα εστιν καλα και ωφελιμα
 9 τοις αν(θρωπ)οις· μωρας δε ζητησεις
 [κ]αι γενεαλογιας και ερις και
 [μα]χας νομ[ικας περιμ]στασο· . .]

11 δαι pro δι

III, 8 φροντιζωσιν pro φροντιζουσιν | 9 εριν pro ερις

p. 166

† ΠΡΟΣ Φ[ιλημονα]

- 1 Πανλος δεσμιος χ(ριστο)υ ι(ησο)υ και τιμο
 θεος ο αδελφος φιλημονι τ[ω]
 2 [α]γαπητω και συνεργω ημω[ν, και]
 [απ]φια τη αδελφη και αρχιπ[ω]
 [τω συνστρ]ατιωτη ημων και [τη]
 3 [κατ' οικον σου εκκλησια· χ]αρις
 [υμιν και ειρηνη απο θεου πατρος ημων και]
 [κυριου ιησου χριστου·]

p. 167

- 14 χωρις δε της σης γνωμης ουδεν η
 θελησα ποιησαι ινα μη ως κατα αν
 αγκην το αγαθον σου η αλλα κατα ε[κου]
 15 σιον ταχα γαρ δια τουτο εχωρισ[θη]
 προς ωραν ινα αιωνι[ον αυ]τον [απε]
 16 χης ουκετι [ως δουλον, αλλα υπερ δουλον,]

University of Michigan Studies

HUMANISTIC SERIES

General Editors: FRANCIS W. KELSEY and HENRY A. SANDERS

Size, 22.7 × 15.2 cm. 8°. Bound in cloth

VOL. I. ROMAN HISTORICAL SOURCES AND INSTITUTIONS. Edited by Professor Henry A. Sanders, University of Michigan. Pp. viii + 402. \$2.50 net.

CONTENTS

1. THE MYTH ABOUT TARPEIA: Professor Henry A. Sanders.
2. THE MOVEMENTS OF THE CHORUS CHANTING THE CARMEN SÆCULARE: Professor Walter Dennison, Swarthmore College.
3. STUDIES IN THE LIVES OF ROMAN EMPRESSES, JULIA MAMAEA: Professor Mary Gilmore Williams, Mt. Holyoke College.
4. THE ATTITUDE OF DIO CASSIUS TOWARD EPIGRAPHIC SOURCES: Professor Duane Reed Stuart, Princeton University.
5. THE LOST EPITOME OF LIVY: Professor Henry A. Sanders.
6. THE PRINCIPALES OF THE EARLY EMPIRE: Professor Joseph H. Drake, University of Michigan.
7. CENTURIONS AS SUBSTITUTE COMMANDERS OF AUXILIARY CORPS: Professor George H. Allen, University of Cincinnati.

VOL. II. WORD FORMATION IN PROVENÇAL. By Professor Edward L. Adams, University of Michigan. Pp. xvii + 607. \$4.00 net.

VOL. III. LATIN PHILOLOGY. Edited by Professor Clarence Linton Meader, University of Michigan. Pp. vii + 290. \$2.00 net.

Parts Sold Separately in Paper Covers:

- Part I. THE USE OF IDEM, IPSE, AND WORDS OF RELATED MEANING. By Clarence L. Meader. Pp. 1-111. \$0.75.
- Part II. A STUDY IN LATIN ABSTRACT SUBSTANTIVES. By Professor Manson A. Stewart, Yankton College. Pp. 113-78. \$0.40.
- Part III. THE USE OF THE ADJECTIVE AS A SUBSTANTIVE IN THE DE RERUM NATURA OF LUCRETIVS. By Dr. Frederick T. Swan. Pp. 179-214. \$0.40.
- Part IV. AUTOBIOGRAPHIC ELEMENTS IN LATIN INSCRIPTIONS. By Professor Henry H. Armstrong, Drury College. Pp. 215-86. \$0.40.

THE MACMILLAN COMPANY

Publishers

64-66 Fifth Avenue

New York

University of Michigan Studies — *Continued*

- VOL. [✓]IV. ROMAN HISTORY AND MYTHOLOGY. Edited by Professor Henry A. Sanders. Pp. viii + 427. \$2.50 net.

Parts Sold Separately in Paper Covers:

- Part I. STUDIES IN THE LIFE OF HELIOGABALUS. By Dr. Orma Fitch Butler, University of Michigan. Pp. 1-169. \$1.25 net.
Part II. THE MYTH OF HERCULES AT ROME. By Professor John G. Winter, University of Michigan. Pp. 171-273. \$0.50 net.
Part III. ROMAN LAW STUDIES IN LIVY. By Professor Alvin E. Evans, Washington State College. Pp. 275-354. \$0.40 net.
Part IV. REMINISCENCES OF ENNIUS IN SILIUS ITALICUS. By Dr. Laura B. Woodruff. Pp. 355-424. \$0.40 net.

- VOL. [✓]V. SOURCES OF THE SYNOPTIC GOSPELS. By Rev. Dr. Carl S. Patton, First Congregational Church, Columbus, Ohio. Pp. xiii + 263. \$1.30 net.

Size, 28 x 18.5 cm. 4to.

- VOL. [✓]VI. ATHENIAN LEKYTHOI WITH OUTLINE DRAWING IN GLAZE VARNISH ON A WHITE GROUND. By Arthur Fairbanks, Director of the Museum of Fine Arts, Boston. With 15 plates, and 57 illustrations in the text. Pp. viii + 371. Bound in cloth. \$4.00 net.

- VOL. [✓]VII. ATHENIAN LEKYTHOI WITH OUTLINE DRAWING IN MATT COLOR ON A WHITE GROUND, AND AN APPENDIX: ADDITIONAL LEKYTHOI WITH OUTLINE DRAWING IN GLAZE VARNISH ON A WHITE GROUND. By Arthur Fairbanks. With 41 plates. Pp. x + 275. Bound in cloth. \$3.50 net.

- VOL. [✓]VIII. THE OLD TESTAMENT MANUSCRIPTS IN THE FREER COLLECTION. By Professor Henry A. Sanders, University of Michigan. With 9 plates showing pages of the Manuscripts in facsimile. Pp. viii + 357. Bound in cloth. \$3.50 net.

Parts Sold Separately in Paper Covers:

- Part I. THE WASHINGTON MANUSCRIPT OF DEUTERONOMY AND JOSHUA. With 3 folding plates. Pp. vi + 104. \$1.25.
Part II. THE WASHINGTON MANUSCRIPT OF THE PSALMS. With 1 single plate and 5 folding plates. Pp. viii + 105-357. \$2.00 net.

THE MACMILLAN COMPANY

Publishers

64-66 Fifth Avenue

New York

University of Michigan Studies — *Continued*

✓ VOL. IX. THE NEW TESTAMENT MANUSCRIPTS IN THE FREER COLLECTION. By Professor Henry A. Sanders, University of Michigan. With 8 plates showing pages of the Manuscripts in facsimile. Pp. ix + 323. Bound in cloth. \$3.50 net.

Parts sold separately in Paper Covers :

Part I. THE WASHINGTON MANUSCRIPT OF THE FOUR GOSPELS. With 5 plates. Pp. vii + 247. \$2.00 net.

Part II. THE WASHINGTON FRAGMENTS OF THE EPISTLES OF PAUL. With 3 plates. Pp. vii, 249-315. \$1.25 net.

VOL. X. THE COPTIC MANUSCRIPTS IN THE FREER COLLECTION. By Professor William H. Worrell, Hartford Seminary Foundation.

Part I. A FRAGMENT OF A PSALTER IN THE SAHIDIC DIALECT. The Coptic Text, with an Introduction, and with 6 plates showing pages of the Manuscript and Fragments in facsimile. Pp. xxvi + 112. \$2.00 net.

VOL. XI. CONTRIBUTIONS TO THE HISTORY OF SCIENCE. (*Parts I and II ready.*)

Part I. ROBERT OF CHESTER'S LATIN TRANSLATION OF THE ALGEBRA OF AL-KHOWARIZMI. With an Introduction, Critical Notes, and an English Version. By Professor Louis C. Karpinski, University of Michigan. With 4 plates showing pages of manuscripts in facsimile, and 25 diagrams in the text. Pp. vii + 164. Paper covers. \$2.00 net.

✓ Part II. THE PRODROMUS OF NICOLAUS STENO'S LATIN DISSERTATION ON A SOLID BODY ENCLOSED BY PROCESS OF NATURE WITHIN A SOLID. Translated into English by Professor John G. Winter, University of Michigan, with a Foreword by Professor William H. Hobbs. With 7 plates. Pp. 165-283. Paper covers. \$1.30 net.

Part III. VESUVIUS IN ANTIQUITY. Passages of Ancient Authors, with a Translation and Elucidations. By Francis W. Kelsey. Illustrated.

✓ VOL. XII. STUDIES IN EAST CHRISTIAN AND ROMAN ART. By Professor Charles R. Morey, Princeton University, and Professor Walter Dennison, Swarthmore College. With 67 plates (10 colored) and 91 illustrations in the text. Pp. xii + 175. \$4.75 net.

THE MACMILLAN COMPANY

Publishers

64-66 Fifth Avenue

New York

University of Michigan Studies — *Continued*

Parts sold separately:

Part I. EAST CHRISTIAN PAINTINGS IN THE FREER COLLECTION.
By Professor Charles R. Morey. With 13 plates (10 colored)
and 34 illustrations in the text. Pp. xii + 87. Bound in cloth.
\$2.50 net.

Part II. A GOLD TREASURE OF THE LATE ROMAN PERIOD FROM
EGYPT. By Professor Walter Dennison. With 54 plates and 57
illustrations in the text. Pp. 89-175. Bound in cloth. \$2.50 net.

VOL. XIII. DOCUMENTS FROM THE CAIRO GENIZAH IN THE
FREER COLLECTION. Text, with Translation and an Intro-
duction by Professor Richard Gottheil, Columbia University.
(*In Preparation.*)

SCIENTIFIC SERIES

Size, 28 × 18.5 cm. 4°. Bound in cloth

VOL. I. THE CIRCULATION AND SLEEP. By Professor John F.
Shepard, University of Michigan. Pp. x + 83, with an Atlas
of 83 plates, bound separately. Text and Atlas, \$2.50 net.

VOL. II. STUDIES ON DIVERGENT SERIES AND SUMMABILITY. By
Professor Walter B. Ford, University of Michigan. Pp. xi +
193. \$2.50.

University of Michigan Publications

HUMANISTIC PAPERS

Size, 22.7 × 15.2 cm. 8°. Bound in cloth

THE LIFE AND WORKS OF GEORGE SYLVESTER MORRIS. A
CHAPTER IN THE HISTORY OF AMERICAN THOUGHT IN THE
NINETEENTH CENTURY. By Professor R. M. Wenley, Uni-
versity of Michigan. Pp. xv + 332. \$1.50 net.

LATIN AND GREEK IN AMERICAN EDUCATION, WITH SYMPOSIA ON
THE VALUE OF HUMANISTIC STUDIES. Edited by Francis
W. Kelsey. Pp. x + 396. \$1.50 net.

THE MENAECMI OF PLAUTUS. The Latin Text, with a Trans-
lation by Joseph H. Drake, University of Michigan. Pp. xi
+ 130. Paper covers. \$0.60 net.

THE MACMILLAN COMPANY

Publishers

64-66 Fifth Avenue

New York

Handbooks of Archaeology and Antiquities

Edited by PERCY GARDNER and FRANCIS W. KELSEY

THE PRINCIPLES OF GREEK ART

By PERCY GARDNER, Litt.D., Lincoln and Merton Professor of Classical Archaeology in the University of Oxford.

Makes clear the artistic and psychological principles underlying Greek art, especially sculpture, which is treated as a characteristic manifestation of the Greek spirit, a development parallel to that of Greek literature and religion. While there are many handbooks of Greek archaeology, this volume holds a unique place.

New Edition. Illustrated. Cloth, \$2.50

GREEK ARCHITECTURE

By ALLAN MARQUAND, Ph.D., L.H.D., Professor of Art and Archaeology in Princeton University.

Professor Marquand, in this interesting and scholarly volume, passes from the materials of construction to the architectural forms and decorations of the buildings of Greece, and lastly, to its monuments. Nearly four hundred illustrations assist the reader in a clear understanding of the subject.

Illustrated. Cloth, \$2.25

GREEK SCULPTURE

By ERNEST A. GARDNER, M.A., Professor of Archaeology in University College, London.

A comprehensive outline of our present knowledge of Greek sculpture, distinguishing the different schools and periods, and showing the development of each. This volume, fully illustrated, fills an important gap and is widely used as a text-book.

Illustrated. Cloth, \$2.50

GREEK CONSTITUTIONAL HISTORY

By A. H. J. GREENIDGE, M.A., Late Lecturer in Hertford College and Brasenose College, Oxford.

Most authors in writing of Greek History emphasize the structure of the constitutions; Mr. Greenidge lays particular stress upon the workings of these constitutions. With this purpose ever in view, he treats of the development of Greek public law, distinguishing the different types of states as they appear.

Cloth, \$1.50

GREEK AND ROMAN COINS

By G. F. HILL, M. A., of the Department of Coins and Medals in the British Museum.

All the information needed by the beginner in numismatics, or for ordinary reference, is here presented. The condensation necessary to bring the material within the size of the present volume has in no way interfered with its clearness or readableness.

Illustrated. Cloth, \$2.25

GREEK ATHLETIC SPORTS AND FESTIVALS

By E. NORMAN GARDINER, M.A., Sometime Classical Exhibitioner of Christ Church College, Oxford.

With more than two hundred illustrations from contemporary art, and bright descriptive text, this work proves of equal interest to the general reader and to the student of the past. Many of the problems with which it deals — the place of physical training, games, athletics, in daily and national life — are found to be as real at the present time as they were in the far-off days of Greece.

Illustrated. Cloth, \$2.50

ON SALE WHEREVER BOOKS ARE SOLD

THE MACMILLAN COMPANY

Publishers

64-66 Fifth Avenue

New York

Handbooks of Archaeology and Antiquities — *Continued*

ATHENS AND ITS MONUMENTS

By CHARLES HEALD WELLER, of the University of Iowa.

This book embodies the results of many years of study and of direct observation during different periods of residence in Athens. It presents in concise and readable form a description of the ancient city in the light of the most recent investigations. Profusely illustrated with Half-tones and Line Engravings.

Illustrated. Cloth, \$4.00

THE DESTRUCTION OF ANCIENT ROME

By RODOLFO LANCIANI, D.C.L., Oxford; LL.D., Harvard; Professor of Ancient Topography in the University of Rome.

Rome, the fate of her buildings and masterpieces of art, is the subject of this profusely illustrated volume. Professor Lanciani gives us vivid pictures of the Eternal City at the close of the different periods of history.

Illustrated. Cloth, \$1.50

ROMAN FESTIVALS

By W. WARDE FOWLER, M.A., Fellow and Sub-Rector of Lincoln College, Oxford.

This book covers in a concise form almost all phases of the public worship of the Roman state, as well as certain ceremonies which, strictly speaking, lay outside that public worship. It will be found very useful to students of Roman literature and history as well as to students of anthropology and the history of religion.

Cloth, \$1.50

ROMAN PUBLIC LIFE

By A. H. J. GREENIDGE, Late Lecturer in Hertford College and Brasenose College, Oxford.

The growth of the Roman constitution and its working during the developed Republic and the Principate is the subject which Mr. Greenidge here set for himself. All important aspects of public life, municipal and provincial, are treated so as to reveal the political genius of the Romans in connection with the chief problems of administration.

Cloth, \$2.50

MONUMENTS OF THE EARLY CHURCH

By WALTER LOWRIE, M.A., Late Fellow of the American School of Classical Studies in Rome, Rector of St. Paul's Church, Rome.

Nearly two hundred photographs and drawings of the most representative monumental remains of Christian antiquity, accompanied by detailed expositions, make this volume replete with interest for the general reader and at the same time useful as a hand-book for the student of Christian archaeology in all its branches.

Illustrated. Cloth, \$1.50

MONUMENTS OF CHRISTIAN ROME

By ARTHUR L. FROTHINGHAM, Ph.D., Sometime Associate Director of the American School of Classical Studies in Rome, and formerly Professor of Archaeology and Ancient History in Princeton University.

"The plan of the volume is simple and admirable. The first part comprises a historical sketch; the second, a classification of the monuments." — *The Outlook*.

Illustrated. Cloth, \$2.25

ON SALE WHEREVER BOOKS ARE SOLD

THE MACMILLAN COMPANY

Publishers

64-66 Fifth Avenue

New York

89047431234



b89047431234a



89047431234



b89047431234a